



THE BOOKE
OF COMMON
PRAYER,
WITH THE PSALTER
OR PSALMES OF
DAVID,

Of that Translation which is appointed
to be vsed in Churches.



Imprinted at London by BONHAM NORTON
and IOHN BILL, Printers to the Kings most

Excellent Maiestie.

M. DC. XX III.

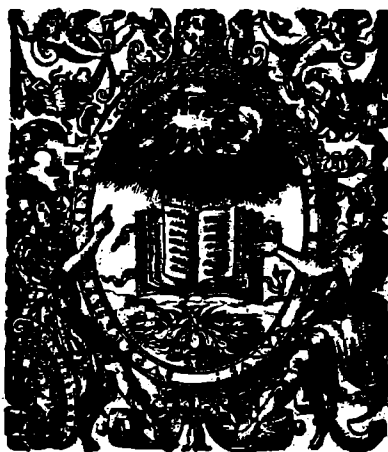
Cum priuilegio.





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The Booke of Common Prayer: 1623

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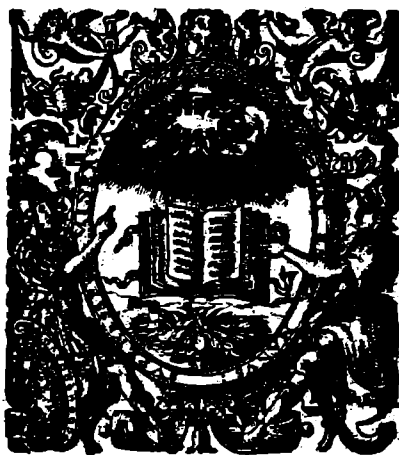
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An Almanacke for 45. yeeres.

The yeere of our Lord.	The golden number.	Dominicall letter.	Septuagesima.	The first day of Lent.	Easter day.	Rogation week.	Ascension day.	Whitunday.	Aduent Sunday.
1597.	ii	A	23. January.	9. febr.	March. 27	2. Mai.	5. Mai.	15. Mai.	27. Nou.
1598.	iii	B	12. febr.	1. March.	April. 16.	22.	25.	4. June.	3. Decem.
1599.	iiii	C	4. febr.	21. febr.	8.	14.	17.	27. Mai.	2.
1600.	v	D	20. Jan.	6.	March. 23	28. Mai.	1.	11.	30. Nou.
1601.	vi	E	8. febr.	25.	April. 12.	18. Mai.	21.	31.	29.
1602.	vii	F	31. Jan.	17.	4.	10.	13.	23.	28.
1603.	viii	G	20. febr.	9. March.	24.	30.	2. June.	12. June.	27.
1604.	ix	A	5.	22. febr.	8.	14.	17. Mai.	27. Mai.	2. Decem.
1605.	x	B	27. Jan.	13.	March. 3.	6.	9.	19.	1.
1606.	xi	C	16. febr.	5. March.	April. 20.	26.	29.	8. June.	30. Nou.
1607.	xii	D	1. febr.	18. febr.	5.	11.	14.	24. Mai.	29.
1608.	xiii	E	24. Jan.	10.	March. 27	2.	5.	15.	27.
1609.	xiiii	F	12. febr.	1. March.	April. 16.	22.	25.	4. June.	3. Decem.
1610.	xv	G	4.	21. febr.	8.	14.	17.	27. Mai.	2.
1611.	xvi	A	20. Jan.	6.	March. 24	19. Mai.	2.	12.	1.
1612.	xvii	B	9. febr.	25.	April. 12.	18. Mai.	21.	31.	Nou. 26.
1613.	xviii	C	31. Jan.	17.	4.	10.	13.	23.	28.
1614.	xix	D	20. febr.	9. March.	24.	30.	2. June.	12. June.	27.
1615.	x	E	5.	22. febr.	9.	15.	18. Mai.	28. Mai.	3. Decem.
1616.	xi	F	28. Jan.	14.	March. 31	6.	9.	19.	1.
1617.	xii	G	16. febr.	5. March.	April. 20.	26.	29.	8. June.	30. Nou.
1618.	xiii	A	1.	18. febr.	5.	11.	14.	24. Mai.	29.
1619.	xiiii	B	24. Jan.	10.	March. 28	3.	6.	16.	28.
1620.	xv	C	13. febr.	1. March.	April. 16.	22.	25.	4. June.	3. Decem.
1621.	xvi	D	28. Jan.	14. febr.	1.	7.	10.	20. Mai.	2.
1622.	xvii	E	17. febr.	6. March.	21.	27.	30.	9. June.	1.
1623.	xviii	F	9. febr.	26. febr.	13.	19.	22.	1.	30. Nou.
1624.	xix	G	25. Jan.	11.	March. 28	3. Mai.	6.	16. Mai.	28.
1625.	i	A	13. febr.	2. March.	April. 17.	23.	26.	5. June.	27.
1626.	ii	B	5.	22. febr.	9.	15.	18.	28. Mai.	3. Decem.
1627.	iii	C	21. Jan.	7.	March. 25	30. Mai.	3.	13.	2.
1628.	iiii	D	10. febr.	27.	April. 13.	19. Mai.	22.	1. June.	30. Nou.
1629.	v	E	1.	18.	5.	11.	14.	24. Mai.	29.
1630.	vi	F	24. Jan.	10.	March. 28	3.	6.	16.	28.
1631.	vii	G	6. febr.	23.	April. 10.	16.	19.	29.	27.
1632.	viii	A	29. Jan.	20.	1.	7.	10.	20.	2. Decem.
1633.	ix	B	17. febr.	6. March.	April. 21.	27.	30.	9. June.	1.
1634.	x	C	2. febr.	19. febr.	6.	12.	15.	25.	30. Nou.
1635.	xi	D	25. Jan.	11. febr.	March. 29	4.	7.	17. Mai.	29.
1636.	xii	E	14. febr.	2. March.	April. 17.	23.	26.	5. June.	27.
1637.	xiii	F	5.	22. febr.	9.	15.	18.	28. Mai.	3. Decem.
1638.	xiiii	G	21. Jan.	7.	March. 5.	30. Mai.	3.	13.	2.
1639.	xv	A	10. febr.	27.	April. 14.	20. Mai.	23.	2. June.	1.
1640.	xvi	B	2.	19.	5.	11.	14.	24. Mai.	29. Nou.
1641.	xvii	C	21. Jan.	10. March.	25.	31.	3. June.	13. June.	28.

The Golden number.

The Golden number is so called, because it was written in the Kalender with letters of Gold, right at that day whereon the Moone changed: and it is the space of 19. yeeres, in the which the Moone returneth to the selfe same day of the Sunne: and therefore it is also called the Circle of the Moone, in the which the Solstices and Equinoctials doe returne to all one point in the Zodiacque.

To finde it every yeere, you must adde one yeere to the yeere of Christ. (for Christ was borne one yeere of the 19. already past) then divide the whole by 19. and that which resteth is the Golden number for that yeere: if there be no surplussage it is then 19.

¶ Note that the Golden number and Dominicall letter doeth change every yeere the first day of January. Note also that the yeere of our Lord beginneth the xxv. day of March, the same day supposed to be the first day upon which the world was created, and the day when Christ was conceived in the wombe of the Virgin Mary.

¶ January hath xxx. dayes.

Psalms.		Morning prayer.		Evening prayer.	
		1. Leff.	2. Leff.	1. Leff.	2. Leff.
1	Kalend.	Circumcision	Gen. i.	Barth. i.	Gen. ii.
2	1 ^o Bo.		Gen. i.	Barth. i.	Gen. ii.
3	2 ^o Bo.		Gen. i.	Barth. i.	Gen. ii.
4	3 ^o Bo.		Gen. i.	Barth. i.	Gen. ii.
5	Nonas.		Gen. i.	Barth. i.	Gen. ii.
6	1 ^o Idus.	Epiphany.	Gen. i.	Barth. i.	Gen. ii.
7	2 ^o Idus.		Gen. i.	Barth. i.	Gen. ii.
8	3 ^o Idus.	Lucan.	Gen. i.	Barth. i.	Gen. ii.
9	4 ^o Idus.		Gen. i.	Barth. i.	Gen. ii.
10	5 ^o Idus.		Gen. i.	Barth. i.	Gen. ii.
11	6 ^o Idus.		Gen. i.	Barth. i.	Gen. ii.
12	7 ^o Idus.	Sol in Aqu.	Gen. i.	Barth. i.	Gen. ii.
13	8 ^o Idus.	Febuarii.	Gen. i.	Barth. i.	Gen. ii.
14	9 ^o Idus.		Gen. i.	Barth. i.	Gen. ii.
15	10 ^o Idus.		Gen. i.	Barth. i.	Gen. ii.
16	11 ^o Idus.		Gen. i.	Barth. i.	Gen. ii.
17	12 ^o Idus.	Prisca.	Gen. i.	Barth. i.	Gen. ii.
18	13 ^o Idus.		Gen. i.	Barth. i.	Gen. ii.
19	14 ^o Idus.	Fabian.	Gen. i.	Barth. i.	Gen. ii.
20	15 ^o Idus.	Agnes.	Gen. i.	Barth. i.	Gen. ii.
21	16 ^o Idus.	Clement.	Gen. i.	Barth. i.	Gen. ii.
22	17 ^o Idus.		Gen. i.	Barth. i.	Gen. ii.
23	18 ^o Idus.	Co. of Paul.	Gen. i.	Barth. i.	Gen. ii.
24	19 ^o Idus.		Gen. i.	Barth. i.	Gen. ii.
25	20 ^o Idus.		Gen. i.	Barth. i.	Gen. ii.
26	21 ^o Idus.		Gen. i.	Barth. i.	Gen. ii.
27	22 ^o Idus.		Gen. i.	Barth. i.	Gen. ii.
28	23 ^o Idus.		Gen. i.	Barth. i.	Gen. ii.
29	24 ^o Idus.		Gen. i.	Barth. i.	Gen. ii.
30	25 ^o Idus.		Gen. i.	Barth. i.	Gen. ii.
31	26 ^o Idus.		Gen. i.	Barth. i.	Gen. ii.

¶ February hath xxvij. dayes.

Psalms.		Morning prayer.		Evening prayer.	
		1. Leff.	2. Leff.	1. Leff.	2. Leff.
1	Kalend.	Fast.	Gen. i.	Barth. i.	Gen. ii.
2	1 ^o Bo.	Puri of Ma.	Gen. i.	Barth. i.	Gen. ii.
3	2 ^o Bo.		Gen. i.	Barth. i.	Gen. ii.
4	3 ^o Bo.		Gen. i.	Barth. i.	Gen. ii.
5	Nonas.	Agathe.	Gen. i.	Barth. i.	Gen. ii.
6	1 ^o Idus.		Gen. i.	Barth. i.	Gen. ii.
7	2 ^o Idus.		Gen. i.	Barth. i.	Gen. ii.
8	3 ^o Idus.		Gen. i.	Barth. i.	Gen. ii.
9	4 ^o Idus.		Gen. i.	Barth. i.	Gen. ii.
10	5 ^o Idus.	Sol in Pisc.	Gen. i.	Barth. i.	Gen. ii.
11	6 ^o Idus.		Gen. i.	Barth. i.	Gen. ii.
12	7 ^o Idus.		Gen. i.	Barth. i.	Gen. ii.
13	8 ^o Idus.	Valentine.	Gen. i.	Barth. i.	Gen. ii.
14	9 ^o Idus.	Barthe.	Gen. i.	Barth. i.	Gen. ii.
15	10 ^o Idus.		Gen. i.	Barth. i.	Gen. ii.
16	11 ^o Idus.		Gen. i.	Barth. i.	Gen. ii.
17	12 ^o Idus.		Gen. i.	Barth. i.	Gen. ii.
18	13 ^o Idus.		Gen. i.	Barth. i.	Gen. ii.
19	14 ^o Idus.		Gen. i.	Barth. i.	Gen. ii.
20	15 ^o Idus.		Gen. i.	Barth. i.	Gen. ii.
21	16 ^o Idus.		Gen. i.	Barth. i.	Gen. ii.
22	17 ^o Idus.		Gen. i.	Barth. i.	Gen. ii.
23	18 ^o Idus.		Gen. i.	Barth. i.	Gen. ii.
24	19 ^o Idus.		Gen. i.	Barth. i.	Gen. ii.
25	20 ^o Idus.		Gen. i.	Barth. i.	Gen. ii.
26	21 ^o Idus.		Gen. i.	Barth. i.	Gen. ii.
27	22 ^o Idus.		Gen. i.	Barth. i.	Gen. ii.
28	23 ^o Idus.		Gen. i.	Barth. i.	Gen. ii.

¶ March hath xxx. dayes.

Psalms.		Morning prayer.		Evening prayer.	
		1. Leff.	2. Leff.	1. Leff.	2. Leff.
1	Kalend.	David.	Gen. i.	Barth. i.	Gen. ii.
2	1 ^o Bo.		Gen. i.	Barth. i.	Gen. ii.
3	2 ^o Bo.		Gen. i.	Barth. i.	Gen. ii.
4	3 ^o Bo.		Gen. i.	Barth. i.	Gen. ii.
5	4 ^o Bo.		Gen. i.	Barth. i.	Gen. ii.
6	5 ^o Bo.		Gen. i.	Barth. i.	Gen. ii.
7	6 ^o Bo.	Perpetue.	Gen. i.	Barth. i.	Gen. ii.
8	7 ^o Bo.		Gen. i.	Barth. i.	Gen. ii.
9	8 ^o Bo.		Gen. i.	Barth. i.	Gen. ii.
10	9 ^o Bo.	Sol in Aries.	Gen. i.	Barth. i.	Gen. ii.
11	10 ^o Bo.		Gen. i.	Barth. i.	Gen. ii.
12	11 ^o Bo.	Gregorie.	Gen. i.	Barth. i.	Gen. ii.
13	12 ^o Bo.		Gen. i.	Barth. i.	Gen. ii.
14	13 ^o Bo.		Gen. i.	Barth. i.	Gen. ii.
15	14 ^o Bo.		Gen. i.	Barth. i.	Gen. ii.
16	15 ^o Bo.	Idus.	Gen. i.	Barth. i.	Gen. ii.
17	16 ^o Bo.	Aprilis.	Gen. i.	Barth. i.	Gen. ii.
18	17 ^o Bo.		Gen. i.	Barth. i.	Gen. ii.
19	18 ^o Bo.	Edward.	Gen. i.	Barth. i.	Gen. ii.
20	19 ^o Bo.		Gen. i.	Barth. i.	Gen. ii.
21	20 ^o Bo.		Gen. i.	Barth. i.	Gen. ii.
22	21 ^o Bo.	Benedict.	Gen. i.	Barth. i.	Gen. ii.
23	22 ^o Bo.		Gen. i.	Barth. i.	Gen. ii.
24	23 ^o Bo.		Gen. i.	Barth. i.	Gen. ii.
25	24 ^o Bo.	Init. R. Iaco.	Gen. i.	Barth. i.	Gen. ii.
26	25 ^o Bo.	Ann. of Mar.	Gen. i.	Barth. i.	Gen. ii.
27	26 ^o Bo.		Gen. i.	Barth. i.	Gen. ii.
28	27 ^o Bo.		Gen. i.	Barth. i.	Gen. ii.
29	28 ^o Bo.		Gen. i.	Barth. i.	Gen. ii.
30	29 ^o Bo.		Gen. i.	Barth. i.	Gen. ii.
31	30 ^o Bo.		Gen. i.	Barth. i.	Gen. ii.

¶ April hath xxx. dayes.

Psalms.		Morning prayer.		Evening prayer.	
		1. Leff.	2. Leff.	1. Leff.	2. Leff.
1	Kalend.	Richard.	Gen. i.	Barth. i.	Gen. ii.
2	1 ^o Bo.		Gen. i.	Barth. i.	Gen. ii.
3	2 ^o Bo.		Gen. i.	Barth. i.	Gen. ii.
4	3 ^o Bo.		Gen. i.	Barth. i.	Gen. ii.
5	4 ^o Bo.		Gen. i.	Barth. i.	Gen. ii.
6	5 ^o Bo.		Gen. i.	Barth. i.	Gen. ii.
7	6 ^o Bo.		Gen. i.	Barth. i.	Gen. ii.
8	7 ^o Bo.		Gen. i.	Barth. i.	Gen. ii.
9	8 ^o Bo.		Gen. i.	Barth. i.	Gen. ii.
10	9 ^o Bo.	Sol in Taur.	Gen. i.	Barth. i.	Gen. ii.
11	10 ^o Bo.		Gen. i.	Barth. i.	Gen. ii.
12	11 ^o Bo.		Gen. i.	Barth. i.	Gen. ii.
13	12 ^o Bo.		Gen. i.	Barth. i.	Gen. ii.
14	13 ^o Bo.		Gen. i.	Barth. i.	Gen. ii.
15	14 ^o Bo.	Idus.	Gen. i.	Barth. i.	Gen. ii.
16	15 ^o Bo.		Gen. i.	Barth. i.	Gen. ii.
17	16 ^o Bo.		Gen. i.	Barth. i.	Gen. ii.
18	17 ^o Bo.		Gen. i.	Barth. i.	Gen. ii.
19	18 ^o Bo.		Gen. i.	Barth. i.	Gen. ii.
20	19 ^o Bo.		Gen. i.	Barth. i.	Gen. ii.
21	20 ^o Bo.		Gen. i.	Barth. i.	Gen. ii.
22	21 ^o Bo.		Gen. i.	Barth. i.	Gen. ii.
23	22 ^o Bo.		Gen. i.	Barth. i.	Gen. ii.
24	23 ^o Bo.		Gen. i.	Barth. i.	Gen. ii.
25	24 ^o Bo.		Gen. i.	Barth. i.	Gen. ii.
26	25 ^o Bo.		Gen. i.	Barth. i.	Gen. ii.
27	26 ^o Bo.		Gen. i.	Barth. i.	Gen. ii.
28	27 ^o Bo.		Gen. i.	Barth. i.	Gen. ii.
29	28 ^o Bo.		Gen. i.	Barth. i.	Gen. ii.
30	29 ^o Bo.		Gen. i.	Barth. i.	Gen. ii.

q May hath xxxj. dayes.

Psalms		Morning prayer. Evening prayer.			
		1. Leff.	2. Leff.	1. Leff.	2. Leff.
1	Kalend.	Phil & Jac.	Eccl. 7	Act. viii	Eccl. 9
2	vi	Jo. 1	1 Sam. 9	Mat. 1	1 Sam. 1
3	v	Jo. 2	Jo. 1	Mat. 2	1 Sam. 2
4	iiii	Jo. 3	Jo. 2	Mat. 3	1 Sam. 3
5	iii	Jo. 4	Jo. 3	Mat. 4	1 Sam. 4
6	ii	Jo. 5	Jo. 4	Mat. 5	1 Sam. 5
7	i	Jo. 6	Jo. 5	Mat. 6	1 Sam. 6
8	Nonas	Jo. 7	Jo. 6	Mat. 7	1 Sam. 7
9	viii	Jo. 8	Jo. 7	Mat. 8	1 Sam. 8
10	vii	Jo. 9	Jo. 8	Mat. 9	1 Sam. 9
11	vi	Jo. 10	Jo. 9	Mat. 10	1 Sam. 10
12	v	Jo. 11	Jo. 10	Mat. 11	1 Sam. 11
13	iiii	Jo. 12	Jo. 11	Mat. 12	1 Sam. 12
14	iii	Jo. 13	Jo. 12	Mat. 13	1 Sam. 13
15	ii	Jo. 14	Jo. 13	Mat. 14	1 Sam. 14
16	i	Jo. 15	Jo. 14	Mat. 15	1 Sam. 15
17	Nonas	Jo. 16	Jo. 15	Mat. 16	1 Sam. 16
18	viii	Jo. 17	Jo. 16	Mat. 17	1 Sam. 17
19	vii	Jo. 18	Jo. 17	Mat. 18	1 Sam. 18
20	vi	Jo. 19	Jo. 18	Mat. 19	1 Sam. 19
21	v	Jo. 20	Jo. 19	Mat. 20	1 Sam. 20
22	iiii	Jo. 21	Jo. 20	Mat. 21	1 Sam. 21
23	iii	Jo. 22	Jo. 21	Mat. 22	1 Sam. 22
24	ii	Jo. 23	Jo. 22	Mat. 23	1 Sam. 23
25	i	Jo. 24	Jo. 23	Mat. 24	1 Sam. 24
26	Nonas	Jo. 25	Jo. 24	Mat. 25	1 Sam. 25
27	viii	Jo. 26	Jo. 25	Mat. 26	1 Sam. 26
28	vii	Jo. 27	Jo. 26	Mat. 27	1 Sam. 27
29	vi	Jo. 28	Jo. 27	Mat. 28	1 Sam. 28
30	v	Jo. 29	Jo. 28	Mat. 29	1 Sam. 29
31	iiii	Jo. 30	Jo. 29	Mat. 30	1 Sam. 30

q June hath xxx. dayes.

Psalms		Morning prayer. Evening prayer.			
		1. Leff.	2. Leff.	1. Leff.	2. Leff.
1	Kalend.	Phil & Jac.	Eccl. 7	Act. viii	Eccl. 9
2	vi	Jo. 1	1 Sam. 9	Mat. 1	1 Sam. 1
3	v	Jo. 2	Jo. 1	Mat. 2	1 Sam. 2
4	iiii	Jo. 3	Jo. 2	Mat. 3	1 Sam. 3
5	iii	Jo. 4	Jo. 3	Mat. 4	1 Sam. 4
6	ii	Jo. 5	Jo. 4	Mat. 5	1 Sam. 5
7	i	Jo. 6	Jo. 5	Mat. 6	1 Sam. 6
8	Nonas	Jo. 7	Jo. 6	Mat. 7	1 Sam. 7
9	viii	Jo. 8	Jo. 7	Mat. 8	1 Sam. 8
10	vii	Jo. 9	Jo. 8	Mat. 9	1 Sam. 9
11	vi	Jo. 10	Jo. 9	Mat. 10	1 Sam. 10
12	v	Jo. 11	Jo. 10	Mat. 11	1 Sam. 11
13	iiii	Jo. 12	Jo. 11	Mat. 12	1 Sam. 12
14	iii	Jo. 13	Jo. 12	Mat. 13	1 Sam. 13
15	ii	Jo. 14	Jo. 13	Mat. 14	1 Sam. 14
16	i	Jo. 15	Jo. 14	Mat. 15	1 Sam. 15
17	Nonas	Jo. 16	Jo. 15	Mat. 16	1 Sam. 16
18	viii	Jo. 17	Jo. 16	Mat. 17	1 Sam. 17
19	vii	Jo. 18	Jo. 17	Mat. 18	1 Sam. 18
20	vi	Jo. 19	Jo. 18	Mat. 19	1 Sam. 19
21	v	Jo. 20	Jo. 19	Mat. 20	1 Sam. 20
22	iiii	Jo. 21	Jo. 20	Mat. 21	1 Sam. 21
23	iii	Jo. 22	Jo. 21	Mat. 22	1 Sam. 22
24	ii	Jo. 23	Jo. 22	Mat. 23	1 Sam. 23
25	i	Jo. 24	Jo. 23	Mat. 24	1 Sam. 24
26	Nonas	Jo. 25	Jo. 24	Mat. 25	1 Sam. 25
27	viii	Jo. 26	Jo. 25	Mat. 26	1 Sam. 26
28	vii	Jo. 27	Jo. 26	Mat. 27	1 Sam. 27
29	vi	Jo. 28	Jo. 27	Mat. 28	1 Sam. 28
30	v	Jo. 29	Jo. 28	Mat. 29	1 Sam. 29
31	iiii	Jo. 30	Jo. 29	Mat. 30	1 Sam. 30

q July hath xxxj. dayes.

Psalms		Morning prayer. Evening prayer.			
		1. Leff.	2. Leff.	1. Leff.	2. Leff.
1	Kalend.	Phil & Jac.	Eccl. 7	Act. viii	Eccl. 9
2	vi	Jo. 1	1 Sam. 9	Mat. 1	1 Sam. 1
3	v	Jo. 2	Jo. 1	Mat. 2	1 Sam. 2
4	iiii	Jo. 3	Jo. 2	Mat. 3	1 Sam. 3
5	iii	Jo. 4	Jo. 3	Mat. 4	1 Sam. 4
6	ii	Jo. 5	Jo. 4	Mat. 5	1 Sam. 5
7	i	Jo. 6	Jo. 5	Mat. 6	1 Sam. 6
8	Nonas	Jo. 7	Jo. 6	Mat. 7	1 Sam. 7
9	viii	Jo. 8	Jo. 7	Mat. 8	1 Sam. 8
10	vii	Jo. 9	Jo. 8	Mat. 9	1 Sam. 9
11	vi	Jo. 10	Jo. 9	Mat. 10	1 Sam. 10
12	v	Jo. 11	Jo. 10	Mat. 11	1 Sam. 11
13	iiii	Jo. 12	Jo. 11	Mat. 12	1 Sam. 12
14	iii	Jo. 13	Jo. 12	Mat. 13	1 Sam. 13
15	ii	Jo. 14	Jo. 13	Mat. 14	1 Sam. 14
16	i	Jo. 15	Jo. 14	Mat. 15	1 Sam. 15
17	Nonas	Jo. 16	Jo. 15	Mat. 16	1 Sam. 16
18	viii	Jo. 17	Jo. 16	Mat. 17	1 Sam. 17
19	vii	Jo. 18	Jo. 17	Mat. 18	1 Sam. 18
20	vi	Jo. 19	Jo. 18	Mat. 19	1 Sam. 19
21	v	Jo. 20	Jo. 19	Mat. 20	1 Sam. 20
22	iiii	Jo. 21	Jo. 20	Mat. 21	1 Sam. 21
23	iii	Jo. 22	Jo. 21	Mat. 22	1 Sam. 22
24	ii	Jo. 23	Jo. 22	Mat. 23	1 Sam. 23
25	i	Jo. 24	Jo. 23	Mat. 24	1 Sam. 24
26	Nonas	Jo. 25	Jo. 24	Mat. 25	1 Sam. 25
27	viii	Jo. 26	Jo. 25	Mat. 26	1 Sam. 26
28	vii	Jo. 27	Jo. 26	Mat. 27	1 Sam. 27
29	vi	Jo. 28	Jo. 27	Mat. 28	1 Sam. 28
30	v	Jo. 29	Jo. 28	Mat. 29	1 Sam. 29
31	iiii	Jo. 30	Jo. 29	Mat. 30	1 Sam. 30

q August hath xxxj. dayes.

Psalms		Morning prayer. Evening prayer.			
		1. Leff.	2. Leff.	1. Leff.	2. Leff.
1	Kalend.	Phil & Jac.	Eccl. 7	Act. viii	Eccl. 9
2	vi	Jo. 1	1 Sam. 9	Mat. 1	1 Sam. 1
3	v	Jo. 2	Jo. 1	Mat. 2	1 Sam. 2
4	iiii	Jo. 3	Jo. 2	Mat. 3	1 Sam. 3
5	iii	Jo. 4	Jo. 3	Mat. 4	1 Sam. 4
6	ii	Jo. 5	Jo. 4	Mat. 5	1 Sam. 5
7	i	Jo. 6	Jo. 5	Mat. 6	1 Sam. 6
8	Nonas	Jo. 7	Jo. 6	Mat. 7	1 Sam. 7
9	viii	Jo. 8	Jo. 7	Mat. 8	1 Sam. 8
10	vii	Jo. 9	Jo. 8	Mat. 9	1 Sam. 9
11	vi	Jo. 10	Jo. 9	Mat. 10	1 Sam. 10
12	v	Jo. 11	Jo. 10	Mat. 11	1 Sam. 11
13	iiii	Jo. 12	Jo. 11	Mat. 12	1 Sam. 12
14	iii	Jo. 13	Jo. 12	Mat. 13	1 Sam. 13
15	ii	Jo. 14	Jo. 13	Mat. 14	1 Sam. 14
16	i	Jo. 15	Jo. 14	Mat. 15	1 Sam. 15
17	Nonas	Jo. 16	Jo. 15	Mat. 16	1 Sam. 16
18	viii	Jo. 17	Jo. 16	Mat. 17	1 Sam. 17
19	vii	Jo. 18	Jo. 17	Mat. 18	1 Sam. 18
20	vi	Jo. 19	Jo. 18	Mat. 19	1 Sam. 19
21	v	Jo. 20	Jo. 19	Mat. 20	1 Sam. 20
22	iiii	Jo. 21	Jo. 20	Mat. 21	1 Sam. 21
23	iii	Jo. 22	Jo. 21	Mat. 22	1 Sam. 22
24	ii	Jo. 23	Jo. 22	Mat. 23	1 Sam. 23
25	i	Jo. 24	Jo. 23	Mat. 24	1 Sam. 24
26	Nonas	Jo. 25	Jo. 24	Mat. 25	1 Sam. 25
27	viii	Jo. 26	Jo. 25	Mat. 26	1 Sam. 26
28	vii	Jo. 27	Jo. 26	Mat. 27	1 Sam. 27
29	vi	Jo. 28	Jo. 27	Mat. 28	1 Sam. 28
30	v	Jo. 29	Jo. 28	Mat. 29	1 Sam. 29
31	iiii	Jo. 30	Jo. 29	Mat. 30	1 Sam. 30

Note that the 13 of Daniel, touching the history of Susanna, is to be read until these words: And thus it was, &c.

Morning praier. | Euening praier.

October hath xxxj. dayes.

	1. Lett.	2. Lett.	3. Lett.	4. Lett.	5. Lett.	6. Lett.	7. Lett.	8. Lett.	9. Lett.	10. Lett.	11. Lett.	12. Lett.	13. Lett.	14. Lett.	15. Lett.	16. Lett.	17. Lett.	18. Lett.	19. Lett.	20. Lett.	21. Lett.	22. Lett.	23. Lett.	24. Lett.	25. Lett.	26. Lett.	27. Lett.	28. Lett.	29. Lett.	30. Lett.	31. Lett.	32. Lett.	33. Lett.	34. Lett.	35. Lett.	36. Lett.	37. Lett.	38. Lett.	39. Lett.	40. Lett.	41. Lett.	42. Lett.	43. Lett.	44. Lett.	45. Lett.	46. Lett.	47. Lett.	48. Lett.	49. Lett.	50. Lett.	51. Lett.	52. Lett.	53. Lett.	54. Lett.	55. Lett.	56. Lett.	57. Lett.	58. Lett.	59. Lett.	60. Lett.	61. Lett.	62. Lett.	63. Lett.	64. Lett.	65. Lett.	66. Lett.	67. Lett.	68. Lett.	69. Lett.	70. Lett.	71. Lett.	72. Lett.	73. Lett.	74. Lett.	75. Lett.	76. Lett.	77. Lett.	78. Lett.	79. Lett.	80. Lett.	81. Lett.	82. Lett.	83. Lett.	84. Lett.	85. Lett.	86. Lett.	87. Lett.	88. Lett.	89. Lett.	90. Lett.	91. Lett.	92. Lett.	93. Lett.	94. Lett.	95. Lett.	96. Lett.	97. Lett.	98. Lett.	99. Lett.	100. Lett.
1	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72																													

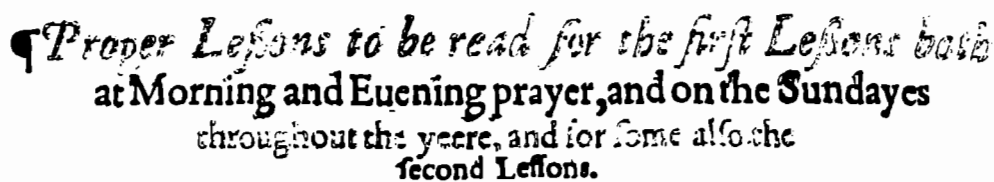
Psalms. **Morning prayer.** **Evening prayer.**

¶ Note that the beginning of the 40. Chap. of Ecclesiasticus (ver. 6 But a griefe of heart, &c.) must be read with the 35. Chap.

¶ Note that the 46. Chapter of Ecclesiasticus is to be read into these words, And after his death, &c.

Primes. Morning prayer. Evening prayer

	1. Lett.	2. Lett.	3. Lett.	4. Lett.
1	g	u	u	u
2	g	u	u	u
3	g	u	u	u
4	g	u	u	u
5	c	Nonas.		
6	o	u	u	u
7	e	u	u	u
8	f	u	u	u
9	g	u	u	u
10	u	u	u	u
11	u	u	u	u
12	c	Idus.		
13	e	u	u	u
14	f	u	u	u
15	g	u	u	u
16	u	u	u	u
17	u	u	u	u
18	u	u	u	u
19	u	u	u	u
20	u	u	u	u
21	e	u	u	u
22	f	u	u	u
23	g	u	u	u
24	u	u	u	u
25	u	u	u	u
26	u	u	u	u
27	u	u	u	u
28	u	u	u	u
29	u	u	u	u
30	u	u	u	u
31	u	u	u	u

[illegible]

Septuagesima.	} before Easter.	ix. weekes.
Sextagesima.		viiij. weekes.
Quinquagesima.		vij. weekes.
Quadragesima.		vj. weekes.
Rogations.	} after Easter.	v. weeke s
Whitunday.		vij. weekes.
Trinitie Sunday.		vij. weekes.

October, and endeth the xxvij. or xxix. day of November.
 & *Hillaris Terme* beginneth the xxij. or xxiiij. day of Ianuarie,
 and endeth the xij. or xiiij. day of Februarie

In Easter Terme, on the *Ascension* day, In Trinitie Terme, on the
Natiuite of *S. Iohn Baptist*. In Michaelmas Terme, on the
feast of *All Saints*. In Hillarie Terme on the feast of the *Pa-*
rification of our Lady, the Kings Iudges of Westminster doe
not vse to sit in Iudgement, nor vpon any *Sundays*.

**The Table for the order of the Psalmes to be said
at Morning and Evening prayer.**

¶ Psalmes for morning prayer. ¶ Psalmes for Evening prayer.

1	lii. llii. liii. h.	li. llii. llii.
2	li. x. xli.	lii. xlii. xliii.
3	xx. xlii. xliii.	xxlii.
4	xxi. xx. xli.	xxli. xxli.
5	xxliii. xx. xxli.	xxlii. xxliii. xxli.
6	xx. xxli.	xxli. xxliii. xxliiii.
7	xxxi. xxlii.	xxliii.
8	xxliii. xxlii. xl.	xli. xlii. xlii.
9	xliiii. xli. xlii.	xlii. xliiii. xlii.
10	li. li. lii.	lii. liiii. h.
11	lii. liii. lii.	li. li. lii.
12	lii. liii. lii.	lii. liii. lii.
13	lii. lii.	lii. li.
14	lii. lii.	lii. lii. lii.
15	liii. liii. lii. lii.	lii. lii.
16	lii. lii. lii.	lii. lii. lii. lii. lii. lii.
17	lii. lii. lii. lii. lii.	lii. lii.
18	xx. xli. xli.	xxli. xliii.
19	xxi. xli. xli.	xxlii. xli. x. xl.
20	xli. xli.	xlii.
21	xli.	xli.
22	xli.	xlii. xli.
23	xx. xli. xli. xli.	xliii. xli.
24	xli. xli. xli.	xxi. liii. lii.
25	liii. h.	liii. lii.
26	liii. h.	liii. lii.
27	xx. xli. xli. xli. xli.	xli. xli. xli. xli. xli. xli.
28	xli. xli. xli. xli. xli.	xli. xli. xli. xli. xli.
29	xli. xli. xli.	xli. xli.
30	xli. xli. xli.	xli. xli. xli. xli. xli.

¶ *Quædam* esse obiter in istis diebus, et non, her.

THanks to By: All *Sundayes* in the yere.
The day of the *feast* of the *circum-*
cision of our Lord *Iesus Christ*.
Of the *Epiphany*.
Of the *Transfiguration* of the blessed virgin.
Of Saint *Martin* the *Apostle*.
Of the *Assumption* of the blessed virgin.
Of Saint *Mark* the *Euangelist*.
Of Saint *Philip* & *James* the *Apostles*.
Of the *Ascension* of our Lord *Iesus Christ*.
Of the *Nativity* of Saint *John Baptist*.
Of Saint *Peter* the *Apostle*.
Of Saint *James* the *Apostle*.
O. Saint *Bertha* *lumen* the *Apostle*.
Of Saint *Andrew* the *Apostle*.
Of Saint *Nicholas* the *Archangel*.
Of Saint *Luke* the *Euangelist*.
Of Saint *Simon* and *Judas* the *Apostles*.
Of *All saints*.
Of Saint *Andrew* the *Apostle*.
Of Saint *John* the *Apostle*.
Of the *Nativity* of our Lord.
Of Saint *Steven* & the *Martyrs*.
Of Saint *John* the *Euangelist*.
Of the holy *Innocents*.
Monday and *Tuesday* in *Easter* weeke
Monday and *Tuesday* in *Whitsun*
weeke.



THE BOOKE OF COMMON

Prayer, and administation of the Sacraments.

¶ The Order where Morning and Euening prayer shall be vsed and said.

THe Morning and Euening prayer shall bee vsed in the accustomed place of the Church, Chappell, or Chancell, except it shall be otherwise desermied by the Ordinarie of the place, and the Chancels shall remaine as they haue done in times past.

And here is to be noted, that the Minister at the time of the Communion, and at all other times, in his ministratiō, shall vse such Ornaments in the Church, as were in vse by authority of Parliament, In the second yeere of the reigne of King Edward the sixt, according to the Act of Parliament, in that case made and provided.

¶ An order for Morning Prayer dayly throughout the yeere.

AT the beginning both of Morning prayer, and likewise of Euening prayer, the Minister shall read with a lowd voyce some one of these Sentences of Scriptures that follow: And then he shall say that which is written after the said Sentences.

* Ezek. 18. 17,
22.



* what time soeuer a sinner doth repent him of his sinne from the bottome of his heart, I will put all his wickednesse out of my remembrance, saith the Lord.

* Psal 51. 3.

* I doe know mine owne wickednesse, and my sinne is alway against me.

* Psal. 51. 9.

* Turne thy face away from our sinnes (O Lord) and blot out all our offences.

* Psal 51. 17.

* A sorrowfull spirit is a sacrifice to God: despise not (O Lord) humble and contrite hearts.

* Ioel. 2. 13.

* Rent your hearts & not your garments, and turne to the Lord your God, because he is gentle and mercifull, hee is patient, and of much mercie, and such a one as is sorry for your afflictions.

* Dan 9. 9, 10

* To thee (O Lord God) belongeth mercie and forgueneesse, for we haue gone away from thee, and haue not hearkened to thy voice, whereby we might walke in thy Lawes which thou hast appointed for vs.

* Ier. 10. 24.

* Correct vs (O Lord) & yet in thy iudgement not in thy fury, lest we should be consumed and brought to nothing.

* Psal. 6. 1.

* Amend your liues, for the kingdome of God is at hand.

* Math. 3. 2.

* I will goe to my father, and say to him, Father, I haue sinned against heauen and against thee: I am no more worthy to be called thy sonne.

* Luke 15. 18,
19.

* Enter not into iudgement with thy ser-

uants, O Lord: for no flesh is righteous in thy sight.

* If we say that we haue no sinne, we deceiue our selues: and there is no truth in vs. * Psal 143. 2.
1. Iohn 1. 8.

Dearely beloued brethren, the Scripture moueth vs in sundry places, to acknowledge and confesse our manifold sinnes and wickednes, and that we should not dissemble nor cloake them before the face of Almighty God our heauenly Father, but confesse them with an humble, lowly, penitent and obedient heart, to the end that we may obtaine forgiveness of the same by his infinite goodness & mercie. And although we ought at all times humbly to acknowledge our sinnes before God, yet ought wee most chiefly so to doe, when we assemble and meet together, to render thanks for the great benefites that we haue receiued at his hands, to set forth his most worthy praise, to heare his most holy word, and to aske those things that be requisite and necessary aswell for the body as the soule. Wherefore I pray and beseech you, as many as be here present, to accompany mee with a pure heart and humble voice, vnto the Throne of the heauenly grace, saying after mee.

¶ A general confession to be said of the whole Congregation after the Minister kneeling.

Almighty and most mercifull Father, wee haue erred and strayed from thy wayes like lost sheepe: we haue followed too much the denices and desires of our owne hearts: wee haue offended against thy holy

A Lawes:

Morning prayer.

Lawes: wee haue left vndone those things which we ought to haue done, and wee haue done those things which wee ought not to haue done: and there is no health in vs: but thou, O Lord, haue mercy vpon vs miserable offenders. Spare thou them, O God, which confesse their faults: restore thou them that be penitent, according to thy promises declared vnto mankind in Christ Iesu our Lord: & grant, O most mercifull Father, for his sake, that we may hereafter liue a godly, righteous, and sober life, to the glory of thy holy Name, Amen.

¶ The absolution or remission of sinnes to bee pronounced by the Minister alone.

Almighty God, the Father of our Lord Iesus Christ, which desireth not the death of a sinner, but rather that hee may turne, from his wickednes, and liue, and hath giuen power and commandement to his ministers, to declare and pronounce to his people being penitent the absolution and remission of their sinnes, bee pardoneth and absolveth all them which truly repent, and vnfeignedly beleue his holy Gospel. Wherefore wee beseech him to grant vs true repentance and his holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure & holy, so that at the last wee may come to his eternall ioy, through Iesus Christ our Lord.

The people shall answer. Amen.

¶ Then shall the Minister begin the Lords prayer with a lowd voyce.

Our Father which art in Heauen, hal-
lowed be thy Name. Thy Kingdome
come. Thy will be done in earth as it is in
heauen. Giue vs this day our daily bread. And
forgiue vs our trespases, as we forgiue them
that trespass against vs. And lead vs not in-
to temptation: But deliuer vs from euil. Amen.

Then likewise he shall say.

O Lord open thou our lips.

Answer.

And our mouth shall shew forth thy praise.

Minister.

O God make speed to saue vs,

Answer.

O Lord make haste to helpe vs.

Minister.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Praise ye the Lord.

¶ Then shall he said or sung this Psalme following.

O Come, let vs sing vnto the Lord: let vs
heartily reioyce in the strength of our
saluation.

Let vs come before his presence with
thanksgiving: and shew our selues glad in
him with Psalmes,

For the Lord is a great God: and a great
King above all gods.

In his hand are all the corners of the earth:
and the strength of the hills is his also.

The Sea is his and hee made it: and his
hands prepared the drie land.

O come, let vs worship and fall downe:
and kneele before the Lord our maker.

For hee is the Lord our God, and wee are
the people of his pasture, and the sheepe of
his hands.

To day if ye wil heare his voice, harden not
your hearts: as in the prouocation, and as in
the day of temptation in the wilderness.

When your fathers tempted me: proued
me, and saw my workes.

Forty yecres long was I grieved with this
generation, and said: It is a people that doe
erre in their hearts, for they haue not known
my wayes.

Vnto whom I sware in my wrath: that
they should not enter into my rest.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

*¶ Then shall follow certaine Psalmes in order as they be
appointed in a Table made for that purpose, except there
be proper Psalmes appointed for that day. And at the
end of every Psalmes throughout the yeere, and likewise
in the end of Benedicamus, Benedicite, Magnificat, and
Nunc dimittis shall be repeated,*

Glory be to the Father, and to the, &c.

As it was in the beginning is now, &c.

*¶ Then shall be read two Lessons distinctly with a lowd
voies that the people may heare. The first of the old Te-
stament, the second of the New, like as they be appointed
in the Kalender, except there be proper Lessons assigned
for that day: the Minister that readeth the Lesson, sta-
ding, and turning him so, as he may best be heard of all
such as be present. And before every Lesson the Mini-
ster shall say thus, The first, second, third, or fourth chap-
ter of Genesis, or Exodus, Mattheu, Marke, or other
lik, as is appointed in the Kalender. And in the end of
every Chapter he shall say, Here endeth such a Chap-
ter of such a Booke.*

*¶ And (to the end the people may the better heare) in
such places where they doe sing, there shall the Lessons be
sung in a plaine tune, after the manner of distinct read-
ing, and likewise the Epistle and Gospel.*

*¶ After the first Lesson, shall follow Te Deum lauda-
mus in English, daily through the whole yeere.*

Wee praise thee, O God: wee knowe
ledge thee to be the Lord. *Te Deum lau-
damus.*

All the earth doth worship thee: the Fa-
ther euerlasting.

To thee all Angels crie alowd: the hea-
uens and all the powers therein.

To thee Cherubin and Seraphim: conti-
nually doe crie,

Holy, holy, holy: Lord God of Sabbaoth,
Heauen and earth: are full of the Maieste
of thy glory.

The glorious company of the Apostles:
praise thee.

The goodly fellowship of the Prophets:
praise thee.

The

Morning prayer.

The noble armie of Martyrs: praise thee.
 The holy Church throughout all the
 world: doeth knowledge thee.
 The Father: of an infinite Maiestic.
 Thy honourable: true, and onely Sonne.
 Also the holy Ghost: the Comforter.
 Thou art the King of glory: O Christ.
 Thou art y^e eueralsting Son: of the Father.
 When thou tookest vpon thee to deliuer
 man: thou diddest not abhorre the Virgins
 wombe.

When thou hadst ouercome the sharpe-
 nesse of death: thou didst open the king-
 dome of heauen to all belceuers.

Thou sittest on the right hand of God: in
 the glory of the Father.

We beleuee that thou shalt come: to be
 our Iudge.

We therefore pray thee help thy seruants: who
 thou hast redeemed with thy precious blood.

Make them to bee numbred with thy
 Saints: in glory eueralsting.

O Lord saue thy people: and blesse thine
 heritage.

Gouerne them: and lift them vp for euer.
 Day by day: we magnifie thee.

And wee worship thy Name: euer world
 without end.

Vouchsafe, O Lord: to keepe vs this day
 without sinne.

O Lord haue mercy vpon vs: haue mer-
 cy vpon vs.

O Lord let thy mercy lighten vpon vs:
 as our trust is in thee.

O Lord in thee haue I trusted: let mee
 neuer be confounded.

¶ Or this Canticle, *Benedicite omnia opera
 Domini.*

Benedicite.

O All yee workes of the Lord, blesse yee
 the Lord: praise him, and magnifie
 him for euer.

O ye Angels of the Lord, blesse yee the
 Lord: praise him, and magnifie him for euer.

O ye heauens, blesse yee the Lord: praise
 him, and magnifie him for euer.

O ye waters that be about the firmament,
 blesse yee the Lord: praise him, and magnifie
 him for euer.

O all ye powers of the Lord, blesse yee the
 Lord: praise him, and magnifie him for euer.

O ye Sunne & Moone, blesse yee the Lord:
 praise him, and magnifie him for euer.

O ye stars of heauen, blesse yee the Lord:
 praise him, and magnifie him for euer.

O ye showres and dew, blesse yee the Lord:
 praise him, and magnifie him for euer.

O ye windes of God, blesse yee the Lord:
 praise him, and magnifie him for euer.

O ye fire and heate, blesse yee the Lord:
 praise him, and magnifie him for euer.

O ye winter and Summer, blesse yee the
 Lord: praise him, & magnifie him for euer.

O ye dewes and frosts, blesse yee the Lord:
 praise him, and magnifie him for euer.

O ye frost and cold, blesse yee the Lord:
 praise him, and magnifie him for euer.

O yee yce and snow, blesse yee the Lord:
 praise him, and magnifie him for euer.

O ye nights and dayes, blesse yee the Lord:
 praise him, and magnifie him for euer.

O ye light and darkenesse, blesse yee the
 Lord: praise him, and magnifie him for euer.

O ye lightnings and clouds, blesse yee the
 Lord: praise him, and magnifie him for euer.

O let the earth blesse the Lord: yea, let it
 praise him, and magnifie him for euer.

O ye mountaines and hilles, blesse yee the
 Lord: praise him, and magnifie him for euer.

O all yee greene things vpon the earth,
 blesse yee the Lord: praise him, and magnifie
 him for euer.

O yee welles, blesse yee the Lord: praise
 him, and magnifie him for euer.

O ye seas and floods, blesse yee the Lord:
 praise him, and magnifie him for euer.

O yee whales, and all that mooue in the
 waters, blesse yee the Lord: praise him, and
 magnifie him for euer.

O all yee soules of the aire, blesse yee the
 Lord: praise him, & magnifie him for euer.

O all ye beasts and cattell, blesse yee the
 Lord: praise him and magnifie him for euer.

O ye children of men, blesse yee the Lord:
 praise him, and magnifie him for euer.

O let Israel blesse the Lord: praise him,
 and magnifie him for euer.

O yee Priests of the Lord, blesse yee the
 Lord: praise him, & magnifie him for euer.

O yee seruants of the Lord, blesse yee the
 Lord: praise him, and magnifie him for euer.

O yee spirits and soules of the righteous,
 blesse yee the Lord: praise him, and magnifie
 him for euer.

O ye holy and humble men of heart, blesse
 yee the Lord: praise him, and magnifie him
 for euer.

O Ananias, Azarias, & Misael, blesse yee the
 Lord: praise him, and magnifie him for euer.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

*And after the second Lesson, shall be used and
 said, Benedictus Dominus Deus Israel, in
 English, as followeth.*

Blessed be the Lord God of Israel: for *Benedictus.*
 he hath visited & redeemed his people. *Luke 1. 68.*
 And hath raised vp a mighty saluation for
 vs: in the house of his seruant David.

As he spake by the mouth of his holy Pro-
 phets: which haue been since y^e world began.

That wee should be saued from our ene-
 mies:

Morning prayer.

mies : and from the hands of all that hate vs.

To performe the mercy promised to our forefathers : and to remember his holy covenant.

To performe the oath which he sware to our forefather Abraham : that hee would giue vs.

That we, being deliuered out of the hands of our enemies : might serue him wout feare.

In holinesse and righteousnes before him: all the dayes of our life.

And thou childo shalt be called the Prophet of the highest: for thou shalt goe before the face of the Lord, to prepare his wayes.

To giue knowledge of saluation vnto his people : for the remission of their sinnes.

Through the tender mercy of our God: whereby the day spring from an high hath visited vs.

To giue light to them that sit in darknesse, and in the shadow of death : and to guide our feete into the way of peace.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Or this 9. Psalm. Iubilate.

Iubilate Deo. **O** Be ioyfull in the Lord, all yee lands: serue the Lord with gladnesse, & come before his presence with a song.

Be ye sure that the Lord he is God: it is he that hath made vs, and not we our selues, we are his people and the sheepe of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise: be thankfull vnto him, and speake good of his Name.

For the Lord is gracious, his mercy is euerlasting : and his truth endureth from generation to generation.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Then shall be said the Creede by the Minister and the people, standing.

I beleue in God the Father Almighty, maker of heauen and earth. And in Iesus Christ his onely Sonne our Lord, which was conceived by the holy Ghost, borne of the Virgin Mary, suffered vnder Ponce Pilate, was crucified, dead and buried, he descended into hell, y third day he rose againe from the dead, he ascended into heauen, & sitteth on the right hand of God the Father Almighty, from thence shal he come to iudge the quick and the dead. I beleue in the holy Ghost, the holy Catholicke Church, the Communion of Saints, y forgiveness of sins, the resurrection of the body, & the life euerlasting, Amen.

And after that, these prayers following, as well as Evening prayer, as at Morning prayer, all devoutly kneeling. The Minister first pronouncing with a lowde voice.

The Lord be with you.

Answer.

And with thy spirit.

Minister. ¶ Let vs pray.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Then the Minister, Clerkes & people shall say the Lords prayer in English, with a lowde voice.

Our Father which art in heauen, &c.

Then the Minister standing vp shall say.

O Lord shew thy mercy vpon vs.

Answer.

And grant vs thy saluation.

Minister.

O Lord saue the King.

Answer.

And mercifully heare vs when wee call vpon thee.

Minister.

Endue thy Ministers with righteousnesse.

Answer.

And make thy chosen people ioyfull.

Minister.

O Lord saue thy people.

Answer.

And blesse thine inheritance.

Minister.

Giue peace in our time, O Lord.

Answer.

Because there is none other that fighteth for vs, but onely thou, O God.

Minister.

O God make cleane our hearts within vs.

Answer.

And take not thy holy Spirit from vs.

Then shall follow three Collects. The first of the day, which shall be the same that is appointed at the Communion. The second, for peace. The third for grace to liue well. And the two last Collects shall neuer alter, but daily be said at Morning prayer, throughout all the yeere, as followeth.

The second Collect for peace.

O God which art author of peace & loue of concord, in knowledge of whom standeth our eternall life, whose seruice is perfect freedome : defend vs thy humble seruants in all assaults of our enemies, that wee surely trusting in thy defence, may not feare the power of any aduersaries, through the might of Iesus Christ our Lord. Amen.

The third Collect for grace.

O Lord our heauenly Father, Almighty and euerlasting God, which hast safely brought vs to y beginning of this day, defend vs in the same with thy mighty power, and grant that this day we fall into no sinne, neither runne into any kind of danger, but that all our doings may be ordered by thy gouernance, to doe alwayes that is righteous in thy sight, through Iesus Christ our Lord, Amen.

¶ An

¶ An order for Euening prayer through- out the whole ycere.

Then shall the Minister say.



Vr Father which art in Hea-
uen, &c.

Then likewise he shall say.

○ Lord open thou our lips.

Answer.

And our mouth shall shew forth thy praise.

Minister.

○ God make speede to saue vs.

Answer.

○ Lord make haste to helpe vs.

Minister.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Praise ye the Lord.

*Then Psalmes in order as they be appointed in the
Table for Psalmes, except there bee proper
Psalmes appointed for that day. Then a Lesson
of the Old Testament, as it is appointed likewise
in the Kalender, except there bee proper Lessons
appointed for that day. After that Magnificat
in English, as followeth.*

Luk. 1. 46.

MY soule doeth magnifie the Lord : and
my spirit hath reioiced in God my Sa-
uiour.

For he hath regarded: the lowlineſſe of his
handmaiden.

For behold from henceforth : all genera-
tions shall call me blessed.

For he that is mighty hath magnified me:
and holy is his Name.

And his mercie is on them that feare him :
throughout all generations.

Hee hath shewed strength with his arme :
he hath scattered the proud in the imaginati-
on of their hearts.

He hath put downe the mighty from their
seate : and hath exalted the humble and
mecke.

Hee hath filled the hungry with good
things : & the rich he hath sent emptie away.

Hee remembring his mercie, hath holpen
his seruant Israel : as hee promised to our
forefathers, Abraham, and his seed for euer.

Glory be to the Father, and to the Sonne:
and to the holy Ghost.

As it was in the beginning, is now, and e-
uer shall be : world without end.

Or the 98. Psalm.

○ Sing vnto the Lord a new song : for he
hath done marueilous things.

With his own right hand, & with his holy
arme : hath he gotten himselfe the victory.

The Lord declared his saluation : his righ-

teousnes hath hee openly shewed in the sight
of the heathen.

He hath remembred his mercy and trueth
towards the house of Israel : and all the ends
of the world haue ſcene the ſaluation of our
God.

Shew your selues ioyfull vnto the Lord all
ye lands : ſing, reioyce, and giue thanks.

Praise the Lord vpon the harpe : ſing to the
harpe with a Psalm of thankſgiving.

With trumpets alſo and ſhawmes : O ſhew
your ſelues ioyfull before the Lord the king.

Let the ſea make a noiſe, and all that ther-
in is : the round world, and they that dwell
therein.

Let the floods clap their hands, and let the
hilles be ioyfull together before the Lord :
for he is come to iudge the earth.

With rightcouſneſſe ſhall hee iudge the
world, and the people with equity.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

*Then a Lesson of the new Testament, & after that
Nunc dimittis in English, as followeth.*

Lord now letteſt thou thy ſeruant depart
in peace : according to thy word.

For mine eyes haue ſcene : thy ſaluation.

Which thou haſt prepared : before the
face of all people.

To be a light to lighten the Gentiles : and
to be the glory of thy people Iſrael.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Or this Psalm.

God be mercifull vnto vs, and bleſſe vs :
and ſhewe vs the light of his counte-
nance, and be mercifull vnto vs.

*Deus miſereatur
noſtr. Paſal. 67.*

That thy way may bee knowne vpon the
earth : thy ſauing health among all nations.

Let the people praise thee, O God : yea,
let all the people praise thee.

O let the nations reioyce and be glad : for
thou ſhalt iudge the ſolke rightcouſly, and
gouern the nations vpon earth.

Let the people praise thee, O God : let
all the people praise thee.

Then ſhall the earth bring forth her en-
creaſe : and God, euen our owne God ſhall
giue vs his bleſſing.

God ſhal bleſſe vs : and all the ends of the
world ſhall feare him.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

A 2 *Then*

*Cantate De-
mino.*

Euening prayer.

Then shall follow the Creede, with other prayers, as is before appointed at morning prair after Benedictus, and with three Collects: First, of the day: Second, for peace: Third, for aide against all perils, as hereafter followeth, which two last Collects shall be daily said at Euening prayer, without alteration.

The second Collect at Euening prayer.

O God from whom all holy desires, all good counsels, and all iust workes doe proceed: giue vnto thy seruants that peace which the world cannot giue, that both our hearts may bee set to obey thy commandments, and also that by thee we being defended from the feare of our enemies, may passe our time in rest and quietnesse, through the merits of Iesus Christ our Sauour. Amen.

The third Collect for aide against all perils.

Lighten our darknesse, we beseech thee, O Lord, and by thy great mercie defend vs from all perils and dangers of this night, for the loue of thy onely Sonne our Sauour Iesus Christ. Amen.

In the feasts of Christmas, the Epiphany, S. Mattheus, Easter, the Ascension, Pentecost, S. Iohn Baptist, S. Iames, S. Bartholomew, S. Matthew, S. Simon and Iude, S. Andrew, and Trinitie Sunday, shall be sung or said immediately after Benedictus, this confession of our Christian faith.

Who soeuer will bee saued: before all things it is necessary that hee holde the Catholike faith.

Which faith except euery one doe keepe holy and vndefiled without doubt hee shall perish euerlastingly.

And the Catholike faith is this: that we worship one God in Trinitie, and Trinitie in vnitie.

Neither confounding the persons: nor diuiding the substance.

For there is one person of the Father, another of the Sonne: and another of the holy Ghost.

But the Godhead of the Father, of the Sonne, and of the holy Ghost, is all one: the glory equall, the Maiestie coeternall.

Such as the Father is, such is the Sonne: and such is the holy Ghost.

The Father vncreate, the Sonne vncreate: and the holy Ghost vncreate.

The Father incomprehensible, the Sonne incomprehensible: and the holy Ghost incomprehensible.

The Father eternall, the Sonne eternall: and the holy Ghost eternall.

And yet they are not three eternals: but one eternall.

As also there be not three incomprehen-

sibles, nor three vncreated: but one vncreated, and one incomprehensible.

So likewise the Father is Almighty, the Sonne Almighty: and the holy Ghost Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Sonne is God: and the holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Sonne Lord: and the holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we be compelled by the Christian verity: to acknowledge euery person by himselfe to be God and Lord.

So are we forbidden by the Catholike Religion: to say there bee three Gods or three Lords.

The Father is made of none: neither created nor begotten.

The Sonne is of the Father alone: not made, nor created, but begotten.

The holy Ghost is of the Father, and of the Sonne: neither made nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers, one Sonne, not three Sonnes, one holy Ghost, not three holy Ghosts.

And in this Trinitie none is afore or after other: none is greater or lesse then another.

But the whole three persons be coeternall together: and coequall.

So that in all things as is aforesaid: the Vnitie in Trinitie, and the Trinitie in Vnitie is to be worshipped.

He therefore that will be saued: must thus thinke of the Trinitie.

Furthermore it is necessary to everlasting saluation: that he also beleue rightly in the incarnation of our Lord Iesus Christ.

For the right faith is, that we beleue and confesse: that our Lord Iesus Christ, the Son of God, is God and man.

God of the substance of the Father, begotten before the worlds: and man of the substance of his mother, borne in the world.

Perfect God and perfect man: of a reasonable soule, and humane flesh subsisting.

Equall to the Father as touching the Godhead: and inferiour to the Father touching his manhood.

Who although hee be God and man: yet he is not two, but one Christ.

One, not by conuersion of the Godhead into flesh: but by taking of the manhood into God.

One altogether, not by confusion of substance: but by vnitie of person.

The Letanie.

For as the reasonable soule and flesh is one man: so God and man is one Christ,
Who suffered for our saluation, descended into hell: rose againe the third day from the dead.

He ascended into heauen, he sitteth on the right hand of the Father, God Almighty: from whence hee shall come to iudge the quicke and the dead.

At whose comming all men shall rise againe with their bodies: and shall giue account for their owne workes.

And they that haue done good, shall goe into life euerlasting: and they that haue done euill, into euerlasting fire.

This is the Catholike faith, which except a man beleue faithfully, he cannot be saued.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

¶ Thus endeth the order of Morning and Evening prayer throughout the whole yeere.

¶ Here followeth the Letany, to be vsed vpon Sundayes, Wednesdayes, and Fridayes, and at other times when it shall be commanded by the Ordinary.

 God the Father of heauen: haue mercy vpon vs miserable sinners.

O God the Father of heauen, &c.

O God the Sonne redeemer of the world: haue mercy vpon vs miserable sinners.

O God the Sonne, &c.

O God the holy Ghost. proceeding from the Father and the Sonne: haue mercy vpon vs miserable sinners.

O God the holy Ghost, &c.

O holy, blessed and glorious Trinitie, three persons and one God: haue mercy vpon vs miserable sinners.

O holy, blessed and glorious Trinitie, &c.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sinnes: spare vs, good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with vs for euer.

Spare vs good Lord.

From all euill and mischief, from sinne, from the crafts & assaults of the deuill, from thy wrath, and from euerlasting damnation.

Good Lord deliuer vs.

From all blindness of heart, from pride, vaine glory, and hypocrisie, from enuie, hatred and malice, and all vncharitableness.

Good Lord deliuer vs.

From fornication, and all other deadly sinne, and from all the deceits of the world, the flesh and the deuill.

Good Lord deliuer vs.

From lightning and tempest, from plague, pestilence and famine, from battell, and murder, and from sudden death.

Good Lord deliuer vs.

From all sedition and priuie conspiracie, from all false doctrine and heresie, from hardnesse of heart, and contempt of thy word and commandement.

Good Lord deliuer vs.

By the myserie of thy holy incarnation: by thy holy natiuitie and circumcision, by thy Baptisme, fasting and temptation.

Good Lord deliuer vs.

By thine agony and bloody sweate, by thy crosse and passion, by thy precious death and buriall, by thy glorious resurrection and ascension, and by the comming of the holy Ghost.

Good Lord deliuer vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of iudgement.

Good Lord deliuer vs.

Wee sinners doe beseech thee to heare vs (O Lord God) and that it may please thee to rule and gouerne thy holy Church vniuersally in the right way.

Wee beseech thee to heare vs good Lord.

That it may please thee to keepe & strengthen in the true worshipping of thee, in righteousness and holinesse of life, thy seruant I A M E S our most gracious King and gouernour.

Wee beseech thee, &c.

That it may please thee to rule his heart in thy faith, feare and loue, and that he may euermore haue affiance in thee, and euer seeke thy honour and glory.

We beseech thee &c.

That it may please thee to be his defender and keeper, giuing him the victory ouer all his enemies.

We beseech thee, &c.

That it may please thee to blesse and preserue our noble Prince Charles, Frederick the Prince Elector Palatine, and the Lady Elizabeth his wife, with their royall issue.

We beseech thee, &c.

That it may please thee to illuminate all Bishops, Pastors, & ministers of the Church, with true knowledge and vnderstanding of thy word, and that both by their preaching and liuing, they may set it forth and shew it accordingly.

We beseech thee, &c.

That it may please thee to endue the Lords of the Counsell, and all the Nobility, with grace, wisdom, and vnderstanding.

We beseech thee, &c.

That it may please thee to blesse & keepe the

The Letanie.

the Magistrates, giuing them grace to execute iustice, and to maintaine trueth.

We beseech thee, &c.

That it may please thee to bleſſe and keep all thy people.

We beseech thee, &c.

That it may please thee to giue to all nations, vnitie, peace and concord.

We beseech thee, &c.

That it may please thee to giue vs an heart to loue and dread thee, and diligently to liue after thy Commandements.

We beseech thee, &c.

That it may please thee to giue to all thy people increase of grace, to heare meekely thy word, and to receiue it with pure affection, and to bring forth the fruits of the spirit.

We beseech thee, &c.

That it may please thee to bring into the way of trueth, all such as haue erred and are deceived.

We beseech thee, &c.

That it may please thee to strengthen such as doe stand, and to comfort and helpe the weake hearted, and to raise vp them that fall, & finally to beat down Satan vnder our feet.

We beseech thee, &c.

That it may please thee to succour, helpe and comfort all that be in danger, necessitie, and tribulation.

We beseech thee, &c.

That it may please thee to preserue all that trauell by land or by water, all women labouring of child, all sicke persons and yong children, and to shew thy pitie vpon all prisoners and captiues.

We beseech thee, &c.

That it may please thee to defend and provide for the fatherlesse children & widows, and all that be desolate and oppressed.

We beseech thee, &c.

That it may please thee to haue mercy vpon all men.

We beseech thee, &c.

That it may please thee to forgive our enemies, persecuters and slanderers, and to turne their hearts.

We beseech thee, &c.

That it may please thee to giue and preserue to our vs the kindly fruits of the earth, so as in due time we may enioy them.

We beseech thee, &c.

That it may please thee to giue vs true repentance, to forgive vs all our sinnes, negligences and ignorances, and to endue vs with the grace of thy holy Spirit, to amend our liues according to thy holy word.

We beseech thee, &c.

Son of God: we beseech thee to heare vs.

Sonne of God: we beseech thee to heare vs.

O Lambe of God: that takest away the sinnes of the world.

Grant vs thy peace.

O Lambe of God: that takest away the sinnes of the world.

Haue mercy vpon vs.

O Christ heare vs.

O Christ heare vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.

And leade vs not into temptation.

But deliuer vs from euill, Amen.

The Versicle.

O Lord deale not with vs after our sinnes.

Answer.

Neither reward vs after our iniquities.

¶ Let vs pray.

O God, mercifull Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowfull, mercifully assist our prayers that we make before thee in all our troubles and aduersities, whensoever they oppress vs: and graciously heare vs: that those euils which the craft and subtilty of the deuil, or man worketh against vs, be brought to nought, & by the providence of thy goodnesse they may be dispersed, that wee thy seruants being hurt by no persecutions, may euermore giue thanks vnto thee in thy holy Church, through Iesus Christ our Lord.

O Lord arise, helpe vs, and deliuer vs for thy Names sake.

O God we haue heard with our eares, and our fathers haue declared vnto vs the noble workes that thou didst in their dayes, and in the old time before them.

O Lord arise, helpe vs, and deliuer vs for thy honour.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

From our enemies defend vs, O Christ.

Graciously looke vpon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sinnes of thy people.

Fauourably with mercy heare our prayers.

O Sonne of David haue mercy vpon vs.

Both now and euer vouchsafe to heare vs,

O Christ,

Graciously heare vs, O Christ, graciously heare vs, O Lord Christ.

The Versicle.

O Lord let thy mercy be shewed vpon vs.

The Refrere.

As we doe put our trust in thee.

The Letanie.

¶ Let vs pray.

WE humbly beseech thee, O Father, mercifully to looke vpon our infirmities, and for the glory of thy Names sake, turne from vs all those euils, that wee most righteously haue deserued: and grant that in all our troubles wee may put our whole trust and confidence in thy mercy, and euermore serue thee in holinesse and purenesse of liuing, to thy honour and glory, through our onely Mediatour and aduocate Iesus Christ our Lord. Amen.

A prayer for the Kings Maiestie.

O Lord our heavenly Father, high and mighty, King of kings, Lord of lordes, the onely ruler of Princes, which doest from thy Throne behold all the dwellers vpon earth, most heartily we beseech thee with thy fauour to behold our most gracious Soueraigne lord King *Iames*, and so replenish him with the grace of thy holy Spirit, that hee may alway incline to thy will, and walke in thy way, endue him plenteously with heavenly gifts, grant him in health and wealth long to liue, strengthen him, that hee may vanquish and ouercome all his enemies, and finally after this life, he may attaine euerlasting ioy and felicitie, through Iesus Christ our Lord. Amen.

A prayer for the Prince, and osher the King's children.

Almighty God, which hast promised to be a Father of thine elect, and of their feede, wee humbly beseech thee to blesse our gracious Prince *Charles, Frederick* the Prince Elector Palatine, and the Lady *Elizabeth* his wife, with their royall issue: endue them with thy holy Spirit, enrich them with thy heavenly grace, prosper them with all happines, & bring them to thine euerlasting kingdom, through Iesus Christ our Lord. Amen.

Almightie and euerlasting God, which onely workest great marueiles, send downe vpon our Bishops and Curats, and all Congregations committed to their charge, the healthfull Spirit of thy grace, and that they may truly please thee, powre vpon them the continuall dew of thy blessing: graunt this (O Lord) for the honour of our Aduocate and Mediatour Iesus Christ. Amen.

A prayer of Chrysostome.

Almightie God, which hast giuen vs grace at this time with one accord to make our common supplications vnto thee, and doest promise that when two or three are gathered together in thy Name, thou wilt graunt their requests: fulfill now, O Lord, the desires and petitions of thy ser-

uants, as may be most expedient for them, granting vs in this world knowledge of thy trueth, and in the world to come life euerlasting.

The grace of our Lord Iesus Christ, and the loue of God, and the fellowship of the holy Ghost, be with vs all euermore. Amen. 2. Cor. 13. 13.

For raine, if the time require.

O God heavenly Father, which by thy Sonne Iesus Christ hast promised to all them that seeke thy kingdom, and the righteousness thereof, all things necessary to their bodily sustenance, send vs, wee beseech thee, in this our necessitie, such moderate raine and showres, that we may receiue the fruits of the earth to our comfort, and to thy honour, through Iesus Christ our Lord. Amen.

For faire weather.

O Lord God, which for the sinne of man didst once drowne all the world, except eight persons, and afterwards of thy great mercy didst promise neuer to destroy it so againe: wee humbly beseech thee, that although wee for our iniquities haue worthily deserued this plague of raine and waters, yet vpon our true repentance thou wilt send vs such weather, whereby wee may receiue the fruits of the earth in due season, and learne both by thy punishment to amend our liues, and for thy clemency to giue thee praise and glory, through Iesus Christ our Lord. Amen.

In the time of dearth and famine.

O God heavenly Father, whose gift it is that the raine doeth fall, the earth is fruitfull, beasts increase, and fishes doe multiply: behold, wee beseech thee, the afflictions of thy people, and grant that the scarcitie and dearth (which we doe now most iustly suffer for our iniquitie) may through thy goodnesse be mercifully turned into cheape-nesse and plentie, for the loue of Iesus Christ our Lord, to whom with thee and the holy Ghost, be praise for ever. Amen.

In the time of warre.

O Almighty God, King of all kings, and gouernour of all things, whose power no creature is able to resist, to whom it belongeth iustly to punish sinners, and to be mercifull vnto them that truly repent: saue and deliuer vs (wee humbly beseech thee) from the hands of our enemies, abate their pride, assuage their malice, and confound their deuices, that we being armed with thy defence, may be preserued euermore from all perils, to glorifie thee which art the only quier of all victory, through the merits of thy onely Sonne Iesus Christ our Lord. Amen.

The Letanie.

In the time of any common plague, or sicknesse.

O Almighty God, which in thy wrath in the time of King Dauid, didst slay with the plague of pestilence threescore and ten thousand, and yet remembering thy mercy, didst saue the rest: haue pity vpon vs miserable sinners, that now are visited with great sicknesse and mortallitie, that like as thou didst then command thine Angel to cease from punishing, so it may now please thee to withdraw from vs this plague and grievous sicknes, through Iesus Christ our Lord. Amen.

O God, whose nature and propertie is eu-er to haue mercy and to forgieue, receiue our humble petitions: and though we be tyed and bound with the chaine of our sinnes, yet let the pitifulnesse of thy great mercy loose vs, for y^e honor of Iesus Christs sake, our Mediatour and Aduocate. Amen.

A thanksgiving for raine.

O God our heavenly Father, who by thy gracious providence doest cause the former and the latter raine to descend vpon the earth, that it may bring forth fruit for the vse of man: wee giue thee humble thanks, that it hath pleased thee in our greatest necessity, to send vs at the last a ioyfull raine vpon thine inheritance, & to refresh it when it was dry, to the great comfort of vs thy vn-worthy seruants, and to the glory of thy holy Name, through thy mercies in Iesus Christ our Lord. Amen.

A thanksgiving for faire weather.

O Lord God, who hast iustly humbled vs by thy late plague of immoderate raine and waters, and in thy mercy hast relieved and comforted our soules by this seasonable and blessed change of weather, wee praise and glorifie thy holy Name for this thy mercy, and will alwayes declare thy louing kindnesse from generation to generation, through Iesus Christ our Lord. Amen.

A thanksgiving for plentie.

O Most mercifull Father, which of thy gracious goodnesse hast heard the deuout prayers of thy Church, and turned our dearth and scarcitie, into cheapenesse and plenty; wee giue thee humble thanks for this thy especiall bounty, beseeching thee to

continue this thy louing kindnesse vnto vs, that our land may yeelde vs her fruits of increase, to thy glory & our comfort, through Iesus Christ our Lord. Amen.

A thanksgiving for peace and victory.

O Almighty God, which art a strong towre of defence vnto thy seruants, against the face of their enemies: wee yeelde thee praise and thanksgiving for our deliuerance from these great and apparant dangers, wherewith we were compassed: we acknowledge it thy goodnesse, that wee were not deliuered ouer as a prey vnto them, beseeching thee still to continue such thy mercie toward vs, that all the world may know that thou art our Sauour and mightie Deliuerer, through Iesus Christ our Lord. Amen.

A thanksgiving for deliuerance from the Plague.

O Lord God, which hast wounded vs for our sinnes, and consumed vs for our tronigressions by thy late heauie and dreadfull visitation, and now in the midst of iudgement remembering mercy, hast redeemed our soules from the iawes of death: we offer vnto thy Fatherly goodnesse, our selues, our soules and bodies, which thou hast deliuered, to be a liuing sacrifice vnto thee, alwayes praising and magnifying thy mercies in the midst of the Congregation, through Iesus Christ our Lord. Amen.

Or this.

WE humbly acknowledge before thee (O most mercifull Father) that all the punishments which are threatned in the Law, might iustly haue fallen vpon vs, by reason of our manifold transgressions and hardnesse of heart: yet seeing it hath pleased thee of thy tender mercy, vpon our weak and vnworthy humiliation, to assuage the noysome pestilence, wherewith wee lately haue beene sore afflicted, and to restore the voice of ioy and health into our dwellings, We offer vnto thy diuine Maiesty the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence ouer vs, thorow Iesus Christ our Lord, Amen.

The end of the Letanie.

¶ The

The Collects.

¶ The Collects, with the order how to finde
the beginning and end of the Epistles and Gospels
in the New Testament by the Chapter and verse,
as it is appointed in the Booke of
Common Prayer.

The first Sunday in Advent.

The Collect.

Almighty God, giue vs grace
that wee may cast away the
workes of darkenes, and put
on the armour of light, now
in the time of this mortal life,
(in the which thy Sonne Iesus Christ came
to visite vs in great humilitie) that in the
last day when hee shall come againe in his
glorious Maiestie, to iudge both the quicke
and the dead, wee may rise to life immortal
through him, who liueth and reigneth with
thee and the holy Ghost, now and euer.
Amen.

The Epistle.

Owe nothing to any man. Rom. 13.
verse 8. to the end.

The Gospel.

And when they drew nere. Matth. 21
verse 1. vnto verse 14.

The second Sunday in Advent.

The Collect.

Blessed Lord, which hast caused all ho-
ly Scriptures to bee written for our lear-
ning, grant that wee may in such wise heare
them, reade, marke, learne, and inwardly di-
gest them, that by patience and comfort of
thy holy word, wee may embrace and euer
hold fast the blessed hope of euerlasting life,
which thou hast giuen vs in our Sauour Ie-
sus Christ. Amen.

The Epistle.

For whatsoeuer things. Rom. 13.
verse 4. vnto verse 14.

The Gospel.

Then there shall be signes in the. Luk. 21.
verse 25. vnto verse 34.

The third Sunday in Advent.

The Collect.

Lord wee beseech thee giue care to our
prayers, and by thy gracious visitation,
lighten the darkenesse of our hearts, by our
Lord Iesus Christ. Amen.

The Epistle.

Let a man so esteeme of vs. 2. Cor. 4.
verse 1. vnto verse 6.

The Gospel.

And when Iohn heard in the. Matth. 11
verse 2. vnto verse 11.

The fourth Sunday in Advent.

The Collect.

Lord raise vp, we pray thee, thy power,
and come among vs, and with great
might succour vs, that whereas through our
sinnes and wickednes we be sore let and hin-
dred, thy bountifull grace & mercy (through
the satisfaction of thy Sonne our Lord) may
speedily deliuer vs, to whom with thee and
the holy Ghost, be honour and glory world
without end. Amen.

The Epistle.

Reioyce in the Lord alway. Phil. 4.
verse 4. vnto verse 8.

The Gospel.

Then this is the Record of Iohn. Ioh. 1.
verse 9. vnto verse 29.

On Christmas day.

The Collect.

Almighty God, which hast giuen vs thy
only begotten Sonne to take our
nature vpon him, and this day to be borne of a
pure Virgin, grant that we, being regenerate,
and made thy children by adoption & grace,
may dayly bee renewed by thy holy Spirit,
through the same our Lord Iesus Christ, who
liueth, &c.

The Epistle.

At sundry times and in diuers. Heb. 1.
verse 1. vnto verse 13.

The Gospel.

In the beginning was the. Ioh. 1.
verse 1. vnto verse 15.

Saint Steuens day.

The Collect.

Grant vs, O Lord, to learne to loue our
enemies, by the example of thy Martyr
S. Steuen, who prayed for his persecuters, to
thee which liuest and reignest, &c.

*Then shall follow a Collect of the Trinitie, which
shall be said continually vntill New yeres day.*

The Epistle.

But he being full of the holy. Acts. 7.
verse 15. vnto the end.

The Gospel.

Wherefore behold, I send. Matth. 23
verse 34. vnto the end.

Saint Iohn Euangelists day.

The Collect.

Mercifull Lord, we beseech thee to cast
thy bright beames of light vpon thy
Church,

The Collects.

Church, that it being lightened by the doctrine of the blessed Apostle and Evangelist John, may attain to thy everlasting gifts, through Iesus Christ our Lord. Amen.

The Epistle.

That which was from the. 1.Ioh.1
verse 1. vnto the end.

The Gospel.

He said vnto him, Follow me. Ioh.21.
verse 19. vnto the end.

Innocents day.

The Collect.

Almighty God, whose prayse this day the yong Innocents thy witnesses haue confessed and shewed forth, not in speaking, but in dying, mortifie and kill all vices in vs, that in our conuersation our life may expresse thy faith, which with our tongues wee doe confesse, through Iesus Christ our Lord.

The Epistle.

Then I looked, and lo, a Lambe. Reu. 14.
verse 1. vnto the end.

The Gospel.

The Angel of the Lord appeared. Matt. 2.
verse 13. vnto verse 19.

Sunday after Christmas day.

The Collect.

Almighty God, which hast given vs thine only begotten Sonne to take our nature vpon him, and this day to bee borne of a pure Virgin, grant, that wee being regenerate, and made thy children by adoption and grace, may dayly be renewed by thy holy Spirit, through the same our Lord Iesus Christ, who liueth, &c.

The Epistle.

Then I say, that the heire. Gal. 4.
verse 1. vnto verse 8.

The Gospel.

The booke of the generation. Matt. 1
verse 1. to the end.

The Circumcision of Christ.

The Collect.

Almighty God, which madeest thy blessed Sonne to be circumcised and obedient to the Law for man, grant vs the true circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnall lustes, may in all things obey thy blessed wil, through the same thy Sonne Iesus Christ our Lord.

The Epistle.

Blessed is the man to whom. Rom. 4.
verse 8. vnto verse 15.

The Gospel.

And it came to passe when the. Luke 2
verse 15. vnto verse 22.

¶ If there bee a Sunday betwene the Epiphanye and the Circumcision, then shall be vsed the

same Collect, Epistle and Gospel as the Communion which was vsed vpon the day of Circumcision.

The Epiphany.

The Collect.

O God, which by the leading of a starre diddest manifest thy onely begotten Sonne to the Gentiles, mercifully grant, that we which know thee now by faith, may after this life haue the fruition of thy glorious Godhead, through Christ our Lord.

The Epistle.

For this cause I Paul. Ephe. 3.
verse 1. vnto verse 13.

The Gospel.

When Iesus then was borne. Matth. 2.
verse 1. vnto verse 13.

The first Sunday after the Epiphany.

The Collect.

Lord wee beseech thee mercifully to receiue the prayers of thy people which call vpon thee, and grant that they may both perceiue and know what things they ought to doe, and also haue grace and power faithfully to fulfill the same, through Iesus Christ our Lord.

The Epistle.

I beseech you therefore brethren. Rom. 12
verse 1. vnto verse 6.

The Gospel.

And when he was twelue yecre. Luk. 2
verse 42. vnto the end.

The second Sunday after the Epiphany.

The Collect.

Almighty and euerlasting God, which doest gouerne all things in heauen and in earth, mercifully heare the supplications of thy people, and grant vs thy peace all the dayes of our life.

The Epistle.

Seeing that we haue gifts. Rom. 2.
verse 6. end in ver. 16 at, Be not wise, &c.

The Gospel.

And the third day was there a. Ioh. 2.
verse 1. vnto verse 12.

The third Sunday after the Epiphany.

The Collect.

Almighty and euerlasting God, mercifully looke vpon our infirmities, and in all our dangers and necessities, stretch forth thy right hand to helpe and defend vs, through Christ our Lord.

The Epistle.

Be not wise in your selues. Rom. 12
verse 16. vnto the end.

The Gospel.

Now when he was come downe. Matth. 8.
verse 1. vnto verse 14.

The

The Collects.

The fourth Sunday after the Epiphany.

The Collect.

God which knowest vs to bee set in the mids of so many & great dangers, that for mans frailtenesse wee cannot alway stand vprightly: graunt to vs the health of body and soule, that all those things which we suffer for sinne, by thy helpe we may well passe and ouercome, through Christ our Lord.

The Epistle.

Let every soule be subiect. Rom. 13.
verse 1. vnto verse 8.

The Gospel.

And when he was entred into. Matth. 8.
verse 23. vnto the end.

The fifth Sunday after the Epiphany.

The Collect.

Lord, wee beseech thee to keepe thy Church and household continually in thy true Religion, that they which doe leane onely vpon hope of thy heauenly grace, may euermore be defended by thy mighty power, through Christ our Lord.

The Epistle.

Now therefore as the elect. Col. 3.
verse 12. vnto verse 18.

The Gospel.

The kingdome of heauen is. Matth. 13.
verse 24. vnto verse 31.

The sixth Sunday (if there be so many) shal haue the same Collect, Epistle and Gospel, that was vpon the fifth Sunday.

Septuagesima Sunday.

The Collect.

O Lord, wee beseech thee fauourably to heare the prayers of thy people, that we which are iustly punished for our offences, may be mercifully deliuered by thy goodness, for the glory of thy Name, through Iesus Christ our Sauour, who liueth and reigneth, &c.

The Epistle.

Know ye not that they which. 1. Cor. 9.
verse 24. vnto the end.

The Gospel.

For the kingdome of heauen. Matth. 20.
verse 1. vnto verse 17.

Sexagesima Sunday.

The Collect.

Lord God, which seekest that we put not our trust in any thing that we doe, mercifully grant that by thy power wee may be defended against all aduersitie, through Iesus Christ our Lord.

The Epistle.

For ye suffer fooles gladly. 2. Cor. 11.
verse 19. vnto verse 32.

The Gospel.

Now when much people were. Luk. 8.
verse 4. vnto verse 36.

Quinquagesima Sunday.

The Collect.

O Lord, which doest teach vs that all our doings without charitie are nothing worth, send thy holy Ghost, and powre into our hearts that most excellent gift of charitie, the very bond of peace and all vertues, without the which whosoever liueth, is counted dead before thee: grant this for thy onely Sonne Iesus Christs sake.

The Epistle.

Though I speake with the. 1. Cor. 13.
verse 1. vnto the end.

The Gospel.

Then Iesus tooke vnto him. Luke 18.
verse 31. vnto the end.

The first day of Lent.

The Collect.

Almightie and euerlasting God, which hatest nothing that thou hast made, and doest forgieue the sinnes of all them that be penitent: create and make in vs new and contrite hearts, that we worthily lamenting our sinnes, and acknowledging our wretchednesse, may obtaine of thee the God of all mercy, perfect remission and forgiveness, through Iesus Christ.

The Epistle.

Turne you vnto me with all. Ioe. 2.
verse 12. vnto verse 18.

The Gospel.

Moreouer when ye fast, looke. Matth. 6.
verse 16. vnto verse 22.

The first Sunday in Lent.

The Collect.

O Lord, which for our sakes diddest fast fourtie dayes and fourtie nights: giue vs grace to vse such abstinence, that our flesh being subdued to the Spirit, wee may euer obey thy godly motions in righteousness and true holinesse, to thy honour and glory, which liuest and reignest, &c.

The Epistle.

So we therefore as workers. 2. Cor. 6.
verse 1. vnto verse 11.

The Gospel.

Then was Iesus led of the. Mat. 4.
verse 1. vnto verse 12.

The second Sunday in Lent.

The Collect.

Almightie God, which doest see that we haue no power of our selues to help our selues, keepe thou vs both outwardly in our bodies, and inwardly in our soules, that wee may be defended from all aduersities which may happen to the body, and from all euil thoughts which may assaule and hurt the soule, through Iesus Christ, &c.

The

The Collects.

The Epistle.
And furthermore we beseech.
verse 1. vnto verse 9.

The Gospel.
And Iesus went thence.
verse 21. vnto verse 29.

The third Sunday in Lent.

The Collect.

WEe beseech thee Almighty God,
looke vpon the hearty desires of thy
humble seruants, and stretch forth the right
hand of thy Maiestie, to be our defence a-
gainst all our enemies, through Iesus Christ
our Lord. Amen.

The Epistle.
Be ye therefore followers of the. Ephel. 5.
verse 1. vnto verse 5.

The Gospel.
Then he cast out a deuill. Luk. 11.
verse 14. vnto verse 29.

The fourth Sunday in Lent.

The Collect.

GRaunt we beseech thee Almighty God,
that wee which for our euill deedes are
worthily punished, by the comfort of thy
grace may mercifully be relieued, through
our Lord Iesus Christ.

The Epistle.
Tell me, ye that will be vnder. Gal. 4.
verse 21. vnto the end.

The Gospel.
Iesus went his way ouer the. Iohn 6.
verse 1. vnto verse 15.

The fifth Sunday in Lent.

The Collect.

WEe beseech thee Almighty God,
mercifully to looke vpon thy peo-
ple, that by thy great goodnesse they may
be gouerned and preserued euermore both
in body and soule, through Iesus Christ our
Lord. Amen.

The Epistle.
But Christ being come an high. Hebr. 9.
verse 11. vnto verse 16.

The Gospel.
Which of you can rebuke me of. Iohn 8.
verse 46. vnto the end.

The Sunday next before Easter.

The Collect.

Almighty and euerlasting God, which
of thy tender loue toward man, hast
sent our Sauour Iesus Christ, to take vpon
him our flesh, and so suffer death vpon the
Crosse, that all mankind should follow the
example of his great humilitie: mercifully
graunt that wee both follow the example of
his patience, and be made partakers of his
resurrection, through the same Iesus Christ
our Lord.

1. The 4.

Matth. 4.

Luk. 11.

Iohn 6.

Iohn 8.

The Epistle.

Let the same minde be in you. Phil. 2.
verse 5. vnto verse 12.

The Gospel.

And it came to passe, when. Matth. 26.
verse 1. vnto Chap. 27. verse 57.

Munday next before Easter.

The Epistle.

Who is he that commeth. Isai 63.
verse 1. vnto the end.

The Gospel.

And two dayes after followed. Marke 14.
verse 1. vnto the end.

Tuesday before Easter.

The Epistle.

The Lord God hath opened. Isai 50.
verse 5. vnto the end.

The Gospel.

And anon in the dawning. Marke 15.
verse 1. vnto the end.

Wednesday before Easter.

The Epistle.

For where a Testament is. Hebr. 9.
verse 16. vnto the end.

The Gospel.

Now the feast of vnleavened bread. Luk. 22.
verse 1. vnto the end.

Thursday next before Easter.

The Epistle.

Now in this that I declare. 1. Cor. 11.
verse 17. vnto the end.

The Gospel.

Then the whole multitude. Luke 23.
verse 1. vnto the end.

On good Friday.

The Collect.

Almighty God, wee beseech thee graci-
ously to behold this thy Family, for the
which our Lord Iesus Christ was content to
be betrayed, and giuen vp into the hands of
wicked men, and to suffer death vpon the
Crosse: who liueth and reigneth, &c.

Almightie & euerlasting God, by whose
Spirit the whole body of the Church
is gouerned and sanctified, receive our sup-
plications and prayers which we offer before
thee, for all estates of men in thy holy Con-
gregation, that euery member of the same
in his vocation and ministerie, may truly
and godly serue thee, through our Lord Je-
sus, &c.

Mercifull God, who hast made all men,
and hatest nothing that thou hast
made, nor wouldest the death of a sinner,
but rather that he should be conuerted and
liue, haue mercy vpon all Iewes, Turkes, In-
fidels and Hereniques, and take from them
all ignorance, hardnesse of heart, and con-
tempt of thy word, and so fetch them home
(blessed Lord) to thy flocke, that they may be

The Collects.

bee saued among the remnant of the true Israelites, and bee made one fold vnder one Shepherd Iesus Christ our Lord, who liueth and reigneth, &c.

The Epistle.

For the Law hauing the. Heb. 10.
verse 1. vnto verse 26.

The Gospel.

When Iesus had spoken these. Iohn 18.
verse 1. vnto the end of Chap 19.

Easter Euen.

The Epistle.

For it is better (if the will of. 1. Pet. 3.
verse 17. vnto the end.

The Gospel.

And when the Euen was come. Math. 27.
verse 57. vnto the end.

Easter day.

¶ As Morning prayer, in stead of the Psalmes, O come, let vs, &c. these Anthemes shall bee sung or said.

Chrisť rising againe from the dead, now dieth not, death from henceforth hath no power vpon him, for in that hee died, hee died but once to put away sinne, but in that hee liueth, he liueth vnto God. And so likewise count your selues dead vnto sinne, but liuing vnto God, in Christ Iesus our Lord.

Chrisť is risen againe, the first fruits of them that sleepe, for seeing that by man came death, by man also came the resurrection of the dead: for as by Adam all men doe die, so by Christ all men shall bee restored to life.

The Collect.

Almighty God, which through thine only begotten Sonne Iesus Christ hast overcome death, and opened vnto vs the gate of euerlasting life, wee humbly beseech thee, that as by thy special grace preuenting vs, thou dost put in our minds good desires, so by thy continuall helpe, we may bring the same to good effect, through Iesus Christ our Lord, who liueth, &c.

The Epistle.

If ye be then risen with Christ. Col. 3.
verse 1. vnto verse 8.

The Gospel.

Now the first day of the. Iohn 20.
verse 1. vnto verse 11.

Monday in Easter weeke.

The Collect.

Almightie God. *As vpon Easter day.*

The Epistle.

Then Peter opened his. Acts 10.
verse 34. vnto verse 44.

The Gospel.

And behold two of them went. Luk. 24.
verse 13. vnto verse 36.

Tuesday in Easter weeke.

The Collect.

Almighty Father, which hast given thine only Sonne to die for our sinnes, and to rise againe for our iustification; grant vs so to put away the leauen of malice and wickednesse, that wee may alway serue thee in purenesse of liuing and trueth, through Iesus Christ our Lord. Amen.

The Epistle.

Ye men and brethren, children of. Acts 13.
verse 26. vnto verse 42.

The Gospel.

Iesus himselfe stood in the. Luke 24.
verse 36. vnto verse 49.

The first Sunday after Easter.

The Collect.

Almighty God, &c. *As vpon Easter day.*

The Epistle.

For all that is borne of God. 1. Ioh. 5.
verse 4. vnto verse 13.

The Gospel.

The same day at night. Iohn 20.
verse 19. vnto verse 24.

The second Sunday after Easter.

The Collect.

Almighty God, which hast given thy only Sonne to be vnto vs both a sacrifice for sinne, and also an example of good life, give vs the grace that wee may alwayes most thankfully receiue that his inestimable benefit, and also dayly endeour our selues to follow the blessed steps of his most holy life. Amen.

The Epistle.

For this is thanke worthy. 1. Pet. 2.
verse 19. vnto the end.

The Gospel.

I am the good shepherd. Ioh. 10.
verse 11. vnto verse 17.

The third Sunday after Easter.

The Collect.

Almighty God, which shewest to all men that be in error, the light of thy trueth, to the intent that they may returne into the way of righteousness, grant vnto all them that be admitted into the fellowship of Christs Religion, that they may eschew those things that bee contrary to their profession, and follow all such things as bee agreeable to the same, through our Lord Iesus Christ. Amen.

The Epistle.

Dearely beloved, I beseech you. 1. Pet. 2.
verse 11. vnto verse 18.

The Gospel.

A little while and ye shall not. Ioh. 16.
verse 16. vnto verse 23.

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The Collects.

The fourth Sunday after Easter.

The Collect.

Almighty God, which doest make the minds of all faithfull men to be of one will, graunt vnto thy people, that they may loue the thing which thou commandest, and desire that which thou doest promise, that among the sundry and manifold changes of the world, our hearts may surely there be fixed, whereas true ioies are to be found, through Iesus Christ our Lord. Amen.

The Epistle.

Euery good giuing, and euery. James 1.

verse 17. vnto verse 22.

The Gospel.

But now I goe my way. Ioh. 16

verse 5. vnto verse 16.

The first Sunday after Easter.

The Collect.

Lord, from whom all good things doe come, grant vs thy humble seruants, that by thy holy inspiration wee may thinke those things that be good, and by thy mercifull guiding may performe y same, through our Lord Iesus Christ. Amen.

The Epistle.

And be doers of the word. Iam. 1.

verse 22. vnto the end.

The Gospel.

Verely, verely I say vnto you. Ioh. 16.

verse 23. vnto the end.

Ascension day.

The Collect.

Grant, we beseech thee Almighty God, that like as we doe belecue thine onely begotten Sonne our Lord to haue ascended into the heauens: so wee may also in heart and mind thither ascend, and with him continually dwell. Amen.

The Epistle.

I haue made the former. Acts 1.

verse 1. vnto verse 12.

The Gospel.

Finally he appeared vnto. Mar. 16

verse 14. vnto the end

The Sunday after ascension day.

The Collect.

O God the King of glory, which hast exalted thine onely Sonne Iesus Christ with great triumph into thy kingdome of heauen: we beseech thee leaue vs not comfortlesse, but send vs thine holy Ghost to comfort vs, and exalt vs vnto the same place whither our Saniour Christ is gone before, who liueth, &c.

The Epistle.

Now the end of all things is at. 1. Pet. 4.

verse 7. vnto verse 12.

The Gospel.

But when the comforter shall, Ioh. 15.

verse 26. end, Chap. 16. in verse 4. at, And these.

Whitsunday.

The Collect.

God, which as vpon this day, hast taught the hearts of thy faithfull people, by the sending to them the light of thy holy Spirit, grant vs by the same Spirit to haue a right iudgement in all things, and euermore to reioyce in his holy comfort, through the merits of Iesus Christ our Saniour, who liueth & reigneth with thee in the vnity of the same Spirit, one God world without end. Amen.

The Epistle.

And when the day of Pentecost. Acts 2.

verse 1. vnto verse 12.

The Gospel.

If ye loue me keepe my. Iohn 14.

verse 15. vnto the end.

Monday in Whitsun weeke.

The Collect.

God which as, &c. As vpon Whitsunday.

The Epistle.

Then Peter opened his mouth. Acts 10.

verse 34. vnto the end.

The Gospel.

For God so loued the world, Ioh. 3

verse 16. vnto verse 22.

Tuesday in Whitsun weeke.

The Collect.

God which as &c. As vpon Whitsunday.

The Epistle.

Now when the Apostles which. Acts 8.

verse 14. vnto verse 18.

The Gospel.

Verely, verely I say vnto you. Iohn 10

verse 1. vnto verse 11.

Trinitie Sunday.

The Collect.

Almighty and cuerlasting God, which hast giuen vnto vs thy seruants grace by the confession of a true faith, to acknowledge the glory of the eternall Trinitie, and in the power of thy Diuine Maiestie to worship the vnitie: we beseech thee that through the stedfastnesse of this faith, wee may euermore be defended from all aduersitie, which liuest and reignest, &c.

The Epistle.

After this I looked, and behold. Reuel. 4.

verse 1. vnto the end.

The Gospel.

There was now a man of the. Iohn 3

verse 1. vnto verse 16.

The first Sunday after Trinitie.

The Collect.

God, the strength of all them that trust in thee, mercifully accept our prayers: and because the weakenesse of our mortall nature can doe no good thing without thee, grant

The Collects.

grant vs the helpe of thy grace, that in keeping of thy commandements, we may please thee both in will and deede, through Iesus Christ our Lord.

The Epistle.

Beloued let vs loue one. 1. Ioh. 4.
verse 7. vnto the end.

The Gospel.

There was a certaine rich man. Luk. 16.
verse 19. vnto the end.

The second Sunday after Trinity.

The Collect.

Lord make vs to haue a perpetual feare and loue of thy holy name, for thou neuer failest to helpe and gouerne them, whom thou doest bring vp in thy Redfast loue: grant this, &c.

The Epistle.

Maruell not, my brethren, though. 1. Ioh. 3.
verse 13. vnto the end.

The Gospel.

A certaine man made a great. Luke 14.
verse 16. vnto verse 25.

The third Sunday after Trinity.

The Collect.

Lord wee beseech thee mercifully to heare vs, & vnto whom thou hast giuen an hearty desire to pray. grant that by thy mighty ayde we may be defended, through Iesus Christ our Lord.

The Epistle.

And submit your selues euery. 1. Pet. 5.
verse 5. vnto verse 12.

The Gospel.

Then resorted vnto him all the. Luk. 15.
verse 1. vnto verse 11.

The fourth Sunday after Trinity.

The Collect.

God the protectour of all that trust in thee, without whom nothing is strong, nothing is holy, increase and multiplie vpon vs thy mercie, that thou being our ruler and guide, wee may so passe through things temporall, that wee finally lose not the things eternall: grant this heavenly Father, for Iesus Christs sake our Lord.

The Epistle.

For I count that the afflictions. Rom. 8.
verse 18. vnto verse 24.

The Gospel.

Be ye therefore mercifull, as. Luke 6.
verse 36. vnto verse 43.

The fift Sunday after Trinity.

The Collect.

Grant Lord, wee beseech thee, that the course of this world may bee so peaceably ordered by thy gouernance, that thy Congregation may ioyfully serue thee in all godly quietnesse, through Iesus Christ our Lord.

The Epistle.

Finally be ye all of one mind. 1. Pet. 3.
verse 8. end in verse 15. at, And be ready.

The Gospel.

Then it came to passe as the. Luke 5.
verse 1. vnto verse 12.

The vij. Sunday after Trinity.

The Collect.

God which hast prepared to them that loue thee, such good things as passe all mans vnderstanding: powre into our hearts such loue toward thee, that we louing thee in all things, may obtaine thy promises, which exceede all that we can desire, through Iesus Christ, &c.

The Epistle.

Know ye not, that all which. Rom. 6.
verse 3. vnto verse 12.

The Gospel.

For I say vnto you, except your. Matt. 5.
verse 20. vnto verse 27.

The vij. Sunday after Trinity.

The Collect.

Lord of all power and might, which art the author and giuer of al good things, graffe in our hearts the loue of thy Name, increase in vs true religion, and nourish vs with all goodnesse, and of thy great mercie keepe vs in the same, through Iesus Christ, &c.

The Epistle.

I spake after the maner of men. Rom. 6.
verse 19. vnto the end.

The Gospel.

In those dayes when there was. Mark. 8.
verse 1. vnto verse 10.

The viij. Sunday after Trinity.

The Collect.

God whose prouidence is neuer deceived, wee humbly beseech thee, that thou wilt put away from vs all hurtful things, and giue those things which bee profitable for vs: through Iesus Christ our Lord.

The Epistle.

Therefore brethren, we are debtors. Rom. 8.
verse 12. vnto verse 18.

The Gospel.

Beware of false prophets. Matth. 7.
verse 15. vnto verse 22.

The ix. Sunday after Trinity.

The Collect.

Grant vs Lord, wee beseech thee, the spirit to thinke and doe alwayes such things as be rightfull, that we which cannot be without thee, may by thee be able to liue according to thy will, through Iesus Christ our Lord.

The Epistle.

Moreover, brethren, I would. 1. Cor. 10.
verse 1. vnto verse 14.

B

The

The Collects.

The Gospel.
And he said also vnto his. **Luke 16**
verse 1. vnto verse 10.

The x. Sunday after Trinitie.

The Collect.

Let thy mercifull cares, O Lord, bee open to the prayers of thy humble seruants: and that they may obtaine their petitions, make them to aske such things as shall please thee, through Iesus Christ our Lord.

The Epistle.

Now concerning spiritual gifts. **1. Cor. 12**
verse 1. vnto verse 12.

The Gospel.

And when he was come neere. **Luk. 19**
verse 14. end in verse 47. at, And the high Priests and the.

The xi. Sunday after Trinitie.

The Collect.

GOD which declarest thy Almighty power, most chiefly in shewing mercie and pitie, giue vnto vs abundantly thy grace, that wee running to thy promises, may bee made partakers of thy heavenly treasure, through Iesus Christ our Lord.

The Epistle.

Moreover, brethren, I declare. **1. Cor. 15.**
verse 1. vnto verse 12.

The Gospel.

He spake also this parable vnto. **Luke 18.**
verse 9. vnto verse 15.

The xij. Sunday after Trinitie.

The Collect.

Almighty and euermlasting God, which art alwayes more ready to heare then we to pray, and art wont to giue more then either wee desire or deserue: powre downe vpon vs the abundance of thy mercie, forgiving vs those things whereof our conscience is afraid, and giving vnto vs that that our prayer dare not presume to aske, through Iesus Christ our Lord.

The Epistle.

And such trust haue we through. **2. Cor. 3.**
verse 4. vnto verse 10.

The Gospel.

And he departed againe. **Mark. 7.**
verse 31. vnto the end.

The xij. Sunday after Trinitie.

The Collect.

Almighty and mercifull God, of whose only gift it cometh, that thy faithfull people doe vnto thee, true and laudable seruice: Grant, we beseech thee, that we may so runne to thy heavenly promises, that we faile not finally to attaine the same, through Iesus Christ our Lord.

The Epistle.

Now to Abraham and his seed. **Gal. 3.**

verse 16. vnto verse 23.

The Gospel.

Blessed are the eyes which see. **Luk. 10.**
verse 23. vnto verse 38.

The xij. Sunday after Trinitie.

The Collect.

Almighty and euermlasting God, giue vnto vs the increase of faith, hope, and charity, and that we may obtaine that which thou doest promise, make vs to loue that which thou doest command, through Iesus Christ our Lord.

The Epistle.

Then I say walke in the spirit. **Gala. 5.**
verse 16. vnto verse 25.

The Gospel.

And so it was when he went. **Luke 17.**
verse 11. vnto verse 20.

The xv. Sunday after Trinitie.

The Collect.

Keepe wee beseech thee, O Lord, thy Church, with thy perpetual mercy, and because the frailty of man without thee cannot but fall, keepe vs euer by thy helpe, and leade vs to all things profitable to our saluation, through Iesus Christ our Lord.

The Epistle.

You see how large a letter. **Gala. 6.**
verse 11. vnto the end.

The Gospel.

No man can serue two masters. **Matt. 6.**
verse 24. vnto the end.

The xvi. Sunday after Trinitie.

The Collect.

Lord we beseech thee, let thy continual pitie cleanse and defend thy congregation: and because it cannot continue in safety without thy succour, preserve it euermore by thy helpe and goodnesse, through Iesus Christ our Lord.

The Epistle.

Wherefore I desire that ye. **Ephes. 3.**
verse 13. vnto the end.

The Gospel.

And it came to passe the day after. **Luk. 7.**
verse 11. to verse 18.

The xvij. Sunday after Trinitie.

The Collect.

Lord wee pray thee, that thy grace may alwayes preuent and follow vs, and make vs continually to bee giuen to all good workes, through Iesus Christ our Lord.

The Epistle.

Therefore being prisoners. **Ephes. 4.**
verse 1. vnto verse 7.

The Gospel.

And it came to passe when. **Luke 14.**
verse 1. vnto verse 12.

The xvij. Sunday after Trinitie.

The

The Collects.

The Collect.

Lord we beseech thee, grant thy people grace to auoid the infections of the deuill, and with pure heart and mind to follow thee the onely God, through Iesus Christ our Lord. Amen.

The Epistle.

I thanke my God alwayes. 1. Cor. 1.
verse 4. vnto verse 9.

The Gospel.

But when the Pharises had. Matth. 22.
verse 34. vnto the end.

The xx. Sunday after Trinitie.

The Collect.

O God, forasmuch as without thee wee are not able to please thee, grant that the working of thy mercy may in all things direct and rule our hearts, through Iesus Christ our Lord.

The Epistle.

This I say therefore, and testifie. Eph. 4.
verse 17. vnto the end.

The Gospel.

Then he entred into a ship. Matth. 9.
verse 1. vnto verse 9.

The xx. Sunday after Trinitie.

The Collect.

Almightie and mercifull God, of thy bountifull goodnesse keepe vs from all things that may hurt vs, that we, being ready both in body and soule, may with free hearts accomplish those things that thou wouldest haue done, through Iesus Christ our Lord.

The Epistle.

Take heede therefore that yee. Eph. 5.
verse 15. vnto verse 22.

The Gospel.

The kingdome of heauen is. Matth. 22.
verse 2. vnto verse 15.

The xxi. Sunday after Trinitie.

The Collect.

Graunt we beseech thee, mercifull Lord, to thy faithfull people pardon and peace, that they may be cleansed from all their sinnes, and serue thee with a quiet minde, through Iesus Christ our Lord.

The Epistle.

Finally my brethren, be strong. Eph. 6.
verse 10. vnto verse 21.

The Gospel.

And there was a certaine ruler. Ioh. 4.
verse 46. vnto the end.

The xxij. Sunday after Trinitie.

The Collect.

Lord we beseech thee to keep thy household the Church in continuall godlinesse, that through thy protection it may be free from all aduersities, and deuoutly giuen to serue thee in good workes, to the glory of thy Name, through Iesus Christ our Lord.

The Epistle.

I thanke my God, *hauing.* Phil. 1.
verse 3. vnto verse 12.

The Gospel.

Then came Peter to him. Matth. 18.
verse 21. vnto the end.

The xxij. Sunday after Trinitie.

The Collect.

God our refuge and strength, which art the authour of all godlinesse, be readie to heare the deuout prayers of the Church, and grant that those things which wee aske faithfully, wee may obtaine effectually, through Iesus Christ our Lord.

The Epistle.

Brethren, be followers of me. Phil. 3.
verse 17. vnto the end.

The Gospel.

Then went the Pharises and. Mat. 22.
verse 15. vnto verse 23.

The xxiiij. Sunday after Trinitie.

The Collect.

Lord we beseech thee, assaile thy people from their offences, that through thy bountifull goodnes we may be deliuered fro the bonds of all those sinnes, which by our frailtie we haue committed: Grant this, &c.

The Epistle.

We giue thanks to God. Coloss. 1.
verse 3. vnto verse 13.

The Gospel.

While he thus spake. Matth. 9.
verse 18. vnto verse 27.

The xxv. Sunday after Trinitie.

The Collect.

Stare vp wee beseech thee, O Lord, the swills of thy faithful people, that they plentifully bringing forth the fruite of good workes, may of thee be plentifully rewarded, through Iesus Christ our Lord.

The Epistle.

Behold, the dayes come. Iere. 23.
verse 5. vnto verse 9.

The Gospel.

Then Iesus lift vp his eyes. Iohn 6.
verse 5. vnto verse 15.

If there be any more Sundayes before Aduent Sunday, to supply the same, shall be taken the Collect, Epistle and Gospel of some of those Sundayes which were omitted betwene the Epiphanie and Septuagesima.

Saint Andrewes day.

The Collect.

Almighty God, which diddest giue such grace vnto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Sonne Iesus Christ, and followed him without delay: graunt vnto vs all that wee being called by thy holy word, may forthwith giue ouer our selues obediently to

The Collects.

follow thy Commandements, through the
same Iesus Christ our Lord.

The Epistle.

For if thou shalt confesse.
verse 9. vnto the end.

The Gospel.

And Iesus walking by the. Matth. 4.
verse 18. vnto verse 23.

S. Thomas the Apostle.

The Collect.

Almightie and euerlasting God, which
for the more confirmation of the faith
diddest suffer thy holy Apostle Thomas to
be doubtfull in thy Sonnes resurrection:
grant vs so perfectly, and without all doubt
to beleue in thy Sonne Iesus Christ, that
our faith in thy sight neuer bee reprooued.
Heare vs, O Lord, through the same Iesus
Christ, to whom, &c.

The Epistle.

Now therefore ye are no. Ephes. 2.
verse 19. vnto the end.

The Gospel.

But Thomas one of the. John 20.
verse 24. vnto the end.

Conversion of Paul.

The Collect.

God which hast taught all the world,
through the preaching of thy blessed A-
postle S. Paul: grant we beseech thee that we
which haue this wonderful conuersion in re-
membrance, may follow and fulfill thy holy
doctrine that he taught, through Iesus, &c.

The Epistle.

And Saul yet breathing out. Acts 9.
verse 1. vnto verse 23.

The Gospel.

Then answered Peter, and Matth. 19.
verse 27. vnto the end.

Purification of S. Mary the Virgin.

The Collect.

Almightie and euerlasting God, wee
humbly beseech thy Maiestie, that as
thy onely begotten Sonne was this day pre-
sented in the Temple in the substance of our
flesh: so grant that we may be presented vn-
to thee with pure and cleare minds, by Iesus
Christ our Lord.

The Epistle.

The same Epistle appointed the Sunday
before.

The Gospel.

And when the dayes of her. Luke 2.
verse 22. end in verse 27. at, And when the.

S. Matthias day.

The Collect.

Almightie God, which in y place of the
traitour Iudas, diddest chuse thy faith-
full seruant Matthias to be of the number of
the twelue Apostles, grant that thy Church,
being alwayes preserved fro false Apostles,

may be ordered and guided by faithfull and
true pastors, through Iesus Christ our Lord.

The Epistle.

And in those dayes Peter. Acts 1.
verse 15. vnto the end.

The Gospel.

At that time Iesus answered. Matth. 12.
verse 25. vnto the end.

Annunciation of the Virgin Mary.

The Collect.

Wee beseech thee Lord, powre thy
grace into our hearts, that as wee
haue knowen Christ thy Sonnes incarna-
tion by the message of an Angel: so by his
crosse and passion, we may be brought vnto
the glory of his resurrection, through the
same Iesus Christ our Lord, Amen.

The Epistle.

And the Lord spake againe vnto. Esai 7.
verse 10. vnto verse 16.

The Gospel.

And in the sixth moneth. Luke 1.
verse 26. vnto verse 39.

Saint Markes day.

The Collect.

Almighty God, which hast instructed
thy holy Church with the heauenly do-
ctrine of thy Euangelist S. Marke: giue vs
grace, that we be not like children, caried a-
way with euery blast of vaine doctrine, but
firmely to be established in the trueth of thy
holy Gospel, through Iesus Christ our Lord,
Amen.

The Epistle.

But now euery one of vs is. Ephes. 4.
verse 7. vnto verse 17.

The Gospel.

I am the true Vine, and my. John 15.
verse 1. vnto verse 12.

S. Philip and Iames day.

The Collect.

Almighty God, whom truely to know is
euerlasting life, graunt vs perfectly to
know thy Sonne Iesus Christ to be the Way,
the Trueth, and the Life, as thou hast taught
S. Philip and other Apostles, through Iesus
Christ our Lord.

The Epistle.

Iames a seruant of God. Iames 1.
verse 1. vnto verse 13.

The Gospel.

And he said to his disciples. John 14.
verse 1. vnto verse 15.

S. Barnabe Apostle.

The Collect.

Lord Almighty, which hast endued thy
holy Apostle Barnabas, with singular
gifts of the holy Ghost: let vs not be desti-
tute of thy manifold gifts, nor yet of grace,
to vse them alway to thy honour and glory:
through Iesus Christ, &c.

The

The Collects.

The Epistle.
Then tidings of those things. Acts 11.
verse 22. vnto the end.
The Gospel.
This is my commandment. Iohn 15.
verse 12. vnto verse 17.

Saint Iohn Baptists day.

The Collect.

Almighty God, by whose providence thy seruant Iohn Baptist was wonderfully borne, & sent to prepare the way of thy Son our Saniour, by preaching of penance: make vs to follow his doctrine and holy life, that wee may truly repent according to his preaching, and after his example constantly speake the truth, boldly rebuke vice, and patiently suffer for the Trueths sake, through Iesus Christ our Lord.

The Epistle.
Comfort ye, comfort ye my. Esa. 40.
verse 1. vnto verse 12.

The Gospel.
Now Elisabeths time was. Luke 1.
verse 57. vnto the end.

Saint Peters day.

The Collect.

Almighty God, which by thy Son Iesus Christ hast giuen to thy Apostle S. Peter many excellent gifts, and commandedst him earnestly to feed thy flocke: make, wee beseech thee, all Bishops and Pastours diligently to preach thy word, and the people obediently to follow the same, that they may receiue the crowne of euerlasting glory, through Iesus Christ our Lord.

The Epistle.
Now about that time Herod. Act. 12.
verse 1. vnto verse 12.

The Gospel.
Now when Iesus came. Matt. 16.
verse 13. vnto verse 20.

Saint Iames the Apostle.

The Collect.

Grant, O mercifull God, that as thine holy Apostle S. Iames leaving his father, and all that he had, without delay, was obedient vnto the calling of thy Sonne Iesus Christ, and followed him: so we forsaking all worldly and carnall affections, may be euermore ready to follow thy commandments, through Iesus Christ our Lord.

The Epistle.
In those dayes also came. Acts 11.
Verse 27. end Chap. 12. in verse 3. at, Then were the.

The Gospel.
Then came to him the. Matt. 20.
verse 20. vnto verse 29.

Saint Bartholomew the Apostle.

The Collect.
O Almighty and euerlasting God, which hast giuen grace to thy Apostle Bartholomew, truly to belecue and to preach thy word, grant wee beseech thee vnto thy Church, both to loue that he belecued, and to preach that he taught, through Christ our Lord.

The Epistle.
Thus by the hands of the. Acts 5.
verse 12. vnto verse 17.

The Gospel.
And there arose a strife. Luke 22.
verse 24. vnto verse 31.

Saint Matthew the Apostle.

The Collect.

Almighty God, which by thy blessed Sonne didst call Matthew from the receipt of Custome to be an Apostle and Euangelist: grant vs grace to forsake all couetous desires, and inordinate loue of riches, and to follow thy said Sonne Iesus Christ, who liueth, and reigneth, &c.

The Epistle.
Therefore seeing that we. 2 Cor. 4.
verse 1. vnto verse 7.

The Gospel.
And as Iesus passed forth. Matth. 9.
verse 9. vnto verse 14.

Saint Michael and all Angels.

The Collect.

Euerlasting God, which hast ordained and constituted the seruices of al Angels and men in a wonderfull order, mercifully grant, that they which alway doe thee seruice in heauen, may by thy appointment succour and defend vs in earth, through Iesus Christ our Lord.

The Epistle.
And there was a battell in. Reuel. 12.
verse 7. vnto verse 13.

The Gospel.
The same time the Disciples. Matt. 18.
verse 1. vnto verse 11.

Saint Luke the Euangelist.

The Collect.

Almighty God, which hast called Luke the Physician, whose praise is in the Gospel, to be a Physician of the soule, it may please thee by the wholesome medicines of his doctrine, to heale all the diseases of our soules, through thy Sonne Iesus Christ our Lord.

The Epistle.
But warch thou in all things. 2 Tim. 4.
verse 5. vnto verse 16.

The Gospel.
After these things, the Lord. Luk. 10.
verse 1. end in verse 7. at, Goe not from house.

The Communion.

Simon and Iude Apostles.

The Collect.

Almighty God, which hast builded thy Congregation vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the head corner stone: grant vs so to be ioyned together in vniety of Spirit by their doctrine, that wee may be made an holy temple acceptable vnto thee, through Iesus Christ our Lord. Amen.

The Epistle.

Iude a seruant of Iesus Christ.
verse 1. vnto verse 9.

The Gospel.

These things command.
verse 7. vnto the end.

Iude.

And I saw another Angel come.
verse 2. vnto verse 13.

The Epistle.

Recut. 7
verse 2. vnto verse 13.

The Gospel.

Iohn 15. And when he saw the.
verse 1. vnto verse 13.

Math. 5.

The end of the Collects.

¶ The order of the administration of the Lords Supper, or holy Communion.

SO many as intend to be partakers of the holy Communion, shall signify their names to the Curate ouer night, or else in the morning before the beginning of Morning prayer, or immediately after.

And if any of those be an open and notorious euill liuer, so that the Congregation by him is offended, or haue done any wrong to his neighbours by word or deed: the Curate hauing knowledge thereof, shall call him, and aduertise him in any wise not to presume to the Lords Table, vntill he haue openly declared himselfe to haue truely repented and amended his former naughty life, that the Congregation may thereby bee satisfied, which afore were offended, and that he haue recompensed the parties whom hee hath done wrong vnto, or at the least, declare himselfe to be in full purpose so to doe, as soone as he conveniently may.

The same order shall the Curate vse with those bewixt whom hee perceiueth malice and hatred to reigne, not suffering them to be partakers of the Lords Table, vntill he knowe them to bee reconciled, and if one of the parties so at variance, be content to forgive from the bottom of his heart, althas the other hath trespassed against him, and to make amends for that he himselfe hath offended, and the other partie wil not be perswaded to a godly unitie, but remaine still in his forwardnesse and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate.

The Table at the Communion time, hauing a faire white linnen cloth vpon it, shall stand in the body of the Church, or in the Chancell, where Morning and Euening prayer be appointed to be said. And the Priest standing as the North side of the Table, shall say the Lores prayer, with this Collect following.

¶ The Communion.



Almightie God, vnto whom all hearts be open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that wee may perfectly loue thee, and worthily magnifie thy holy Name, through Christ our Lord. Amen.

Then shall the Minister rehearse distinctly all the same Commandements, and the people kneeling, shall after every Commandement, make

Gods mercy, for their transgression of the same after this sort.

Minister.

GOD speake these words, and said, I am the Lord thy God, thou shalt haue none other Gods but me.

People.

Lord haue mercie vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt not make to thy selfe any graven image. nor the likenesse of any thing that is in heauen above, or in the earth beneath

The Communion,

neath, or in the water vnder the earth. Thou shalt not bow downe to them, nor worship them: for I the Lord thy God am a ieaious God, and visit the sinne of the fathers vpon the children, vnto the third and fourth generation of them that hate mee, and shew mercy vnto thousands, in them that loue me, and keepe my Commandements.

People.

Lord haue mercy vpon vs, &c.

Minister.

Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse, that taketh his Name in vaine.

People.

Lord haue mercy vpon vs, &c.

Minister.

Remember that thou keepe holy the Sabbath day. Sixe dayes shalt thou labour and doe all that thou hast to doe: but the seuenth day is the Sabbath of the Lord thy God. In it thou shalt do no maner of worke, thou, and thy sonne, and thy daughter, thy man seruant, and thy maid-seruant, thy cattell, and the stranger that is within thy gates: for in sixe dayes the Lord made heauen and earth, the Sea, and all that in them is, and rested the seuenth day, wherefore the Lord blessed the seuenth day, and hallowed it.

People.

Lord haue mercy vpon vs, &c.

Minister.

Honour thy father and thy mother, that thy dayes may be long in the Land, which the Lord thy God giveth thee.

People.

Lord haue mercy vpon vs, &c.

Minister.

Thou shalt doe no murder.

People.

Lord haue mercy vpon vs, &c.

Minister.

Thou shalt not commit adulterie.

People.

Lord haue mercy vpon vs, &c.

Minister.

Thou shalt not steale.

People.

Lord haue mercy vpon vs, &c.

Minister.

Thou shalt not beare false witness against thy neighbour.

People.

Lord haue mercy vpon vs, &c.

Minister.

Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maide, nor his ox, nor his asse, nor any thing that is his.

People.

Lord haue mercy vpon vs, and write all these thy Lawes in our hearts, wee beseech thee.

¶ Then shall follow the Collect for the day, with one of these two Collects following for the Kings the Minister standing vp, and saying.

¶ Let vs pray.

Almighty God, whose Kingdome is euerlasting, and power infinite, haue mercy vpon the whole Congregation, and so rule the heart of thy chosen seruant I A M E S, our King and gouernour, that he (knowing whose minister he is) may aboue all things seeke thy honour and glory, and that wee his Subiects (duely considering whose authoritie hee hath) may faithfully serue, honour, and humbly obey him, in thee and for thee, according to thy blessed word and ordinance, through Iesus Christ our Lord, who with thee and the holy Ghost, liueth and reigneth euer one God, world without end, Amen.

Almighty and euerlasting God, wee be taught by thy holy word, that the hearts of Kings are in thy rule and gouernance, and that thou doest dispose and turne them as it seemeth best to thy godly wisedome: wee humbly beseech thee to dispose and gouerne the heart of I A M E S thy seruant our King and Gouernour, that in all his thoughts, words and workes, hee may euer seeke thy honor and glory, and study to preserve thy people committed to his charge, in wealth peace, and godlinesse: Grant this, O mercifull Father, for thy deare Sonnes sake Iesus Christ our Lord, Amen.

¶ Immediately after the Collects, the Minister shall reade the Epistle, beginning thus.

The Epistle written in the Chapter of
¶ And the Epistle ended, he shall say the Gospel, beginning thus.

The Gospel written in the Chapter of
¶ And the Epistle and Gospel being ended, shall be said the Creed.

I beseech in one God the Father Almighty, Maker of heauen and earth, and of all things visible and inuisible: and in one Lord Iesus Christ, the onely begotten Sonne of God, begotten of his Father before all worldes, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made, who for vs men, and for our saluation, came downe from heauen, and was incarnate by the holy Ghost of the Virgin Mary,

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and was made man, and was crucified also for vs vnder Pontius Pilate. He suffered and was buried, and the third day he rose againe according to the Scriptures, and ascended into heauen, and sitteth on the right hand of the Father. And hee shall come againe with glory, to iudge both the quicke and the dead : whose Kingdome shall haue none end. And I beleue in the holy Ghost, the Lord and giuer of life, who proceedeth from the Father and the Sonne, who with the Father and the Sonne together is worshipped and glorified, who spake by the Prophets. And I beleue one Catholike & Apostolike Church. I acknowledge one Baptisme for the remission of sinnes. And I looke for the resurrection of the dead, and the life of the world to come, Amen.

After the Creede, if there be no Sermon, shall follow one of the Homilies already set forth, or hereafter to be set forth by common Authoritie.

After such Sermon, Homily, or exhortation, the Curate shall declare vnto the people, whether there be any holy dayes, or fasting dayes the weeke following, and earnestly exhort them to remember the poore, saying one or more of these sentences, as he shal thinke most conuenient by his discretion.

* Matt. 5. 16.

Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen.

* Math. 6. 19, 20.

* Lay not vp for your selues treasures vpon the earth, where the rust and moth doeth corrupt, and where theues breake through and steale: but lay vp for your selues treasures in heauen, where neither rust nor moth doeth corrupt, and where theues doe not breake thorow and steale.

* Math. 7. 12.

* Whatsoeuer yet would that men should doe vnto you, euen so doe vnto them, for this is the Law and the Prophets.

* Math. 7. 21.

* Not euery one that saith vnto me, Lord, Lord, shall enter into the Kingdome of heauen: but he that doeth the will of my Father which is in heauen.

* Luke 19. 8.

* Zache stood forth and said, vnto the Lord, Behold, Lord, the halfe of my goods I giue to the poore, and if I haue done any wrong to any man, I restore foure folde.

* 1. Cor. 9. 7.

* Who goeth a warrefare at any time of his owne cost? who planteth a Vineyard, and eateth not of the fruit thereof? Or who feedeth a flocke, and eateth not of the milke of the flocke?

* 1. Cor. 9. 11.

* If wee haue sown vnto you spiritual things, is it a great matter if wee shall reape your worldly things?

* 1. Cor. 9. 13, 24.

* Doe ye not know that they which minister about holy things, live of the sacrifice? and they which waite of the Altar, are partakers with the Altar? euen so hath the Lord

also ordained, that they which preach the Gospel, should live of the Gospel.

* Hee that soweth little, shall reape little: and hee that soweth plenteously, shall reape plenteously: Let euery man doe according as hee is disposed in his heart, not grudging, or of necessity: for God loueth a cheerefull giuer.

* 2. Cor. 9. 6, 7.

* Let him that is taught in the word, minister vnto him that teacheth, in all good things. Be not deceiued, God is not mocked. For whatsoever a man soweth, that shall he reape.

* Gal. 6. 6, 7.

* While we haue time, let vs doe good vnto all men, and specially vnto them which are of the household of faith.

* Gal. 6. 10.

* Godliness is great riches, if a man be content with that hee hath: for we brought nothing into the world, neither may we cary any thing out.

* 1. Tim. 6. 6, 7.

* Charge them which are rich in this world, that they be ready to giue, and glad to distribute, laying vp in store for themselves a good foundation against the time to come, that they may attaine eternall life.

* 1. Tim. 6. 17, 18, and 19.

* God is not vnrighteous; that he will forget your workes, and labour that proceedeth of loue: which loue ye haue shewed for his Names sake, which haue ministered vnto the Saints, and yet doe minister.

* Hebr. 6. 10.

* To doe good, and to distribute forget not, for with such sacrifices God is pleased.

* Hebr. 13. 16.

* Who so hath this worlds good, and seeth his brother haue neede, and shutteth vp his compassion from him, how dwelleth the loue of God in him?

* 1. John 3. 17.

* Giue almes of thy goods, and turne neuer thy face from any poore man: and then the face of the Lord shall not be turned away from thee.

* Tobit 4. 7.

* Bee mercifull after thy power. If thou hast much, giue plenteously. If thou hast little, doe thy diligence gladly to giue of thine little: for so gatherest thou thy selfe a good reward in the day of necessity.

* Tobit 4. 8, 9.

* He that hath pittie vpon the poore, lendeth vnto the Lord: and looke what he layeth out, it shall be payed him againe.

* Prou. 19. 17.

* Blessed is the man that provideth for the sicke and needy: the Lord shall deliuer him in the time of trouble.

* Psal. 41. 1.

¶ Then shall the Churchwardens, or some other by them appointed, gather the deuotion of the people, and put the same into the poore mans booke, and vpon the offering dayes appointed, euery man and woman shall pay to the Curate the due and accustomed offerings. After which done, the Priest shall say.

¶ Let vs pray for the whole state of Christs Church militant here in earth.

Almighty

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If there be no almes giuen to the poore, then shall the words (of accepting our almes) be left out vniad.

Almighty and euerlasting God, which by thy holy Apostle hast taught vs to make prayers and supplications, and to giue thanks for all men: we humbly beseech thee most mercifully (to accept our almes, and) to receiue these our prayers, which wee offer vnto thy diuine Maiesty, beseeching thee to inspire continually the vniuersall Church with the spirit of trueth, vnitie and concord: and graunt that all they that doe confesse thy holy Name, may agree in the trueth of thy holy word, and liue in vnitie and godly loue. Wee beseech thee also to saue and defend all Christian kings, princes, and gouernours, and specially thy seruant *Iames*, our King, that vnder him we may be godly and quietly gouerned: and grant vnto his whole Counsell, and to all that be put in authoritie vnder him, that they may truly and indifferently minister iustice, to the punishment of wickednes and vice, and to the maintenance of Gods true religion and vertue. Giue grace (O heauenly Father) to all Bishops, Pastours, and Curates, that they may both by their life and doctrine, set forth thy true and lively word, and rightly and duly administer thy holy Sacraments: and to all thy people giue thy heauenly grace. and specially to this Congregation here present, that with meeke heart and due reuerence, they may heare and receiue thy holy word, truly seruing thee in holinesse and righteousness all the dayes of their life. And we most humbly beseech thee of thy goodnesse, O Lord, to comfort and succour all them which in this transitory life be in trouble, sorrow, need, sickenesse, or any other aduersitie. grant this, O Father, for Iesus Christs sake our onely Mediatour and Aduocate. Amen.

¶ Then shall follow this exhortation, at certaine times, when the Curate shall see the people negligent to come to the holy Communion.

Wee bee come together at this time (dearely beloued brethren) to feed at the Lords supper, vnto the which in Gods behalfe I bid you all that be heere present, and beseech you for the Lord Iesus Christs sake, that ye will not refuse to come thereto, being so lovingly called and bidden of God himselfe. Yee know how grievous and vnkinde a thing it is, when a man hath prepared a rich feast, decked his table with all kind of prouision, so that there lacketh nothing but the guests to sit downe, and yet they which be called (without any cause) most vnthankfully refuse to come. Which of you in such a case woulde not be moued? Who would not thinke a great iniurie and wrong done vnto him? Wherefore most dearely beloued in Christ, take yee good

heede, lest ye withdrawing your selues from this holy Supper, prouoke Gods indignation against you. It is an easie matter for a man to say, I wil not communicate, because I am otherwise letted with worldly businesse: but such excuses be not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come. Wherefore then doe yee not repent and amend? When God calleth you, be you not ashamed to say, you will not come? When you should returne to God, will you excuse your selfe, and say that you are not readie? Consider earnestly with your selues, how little such fained excuses shall auaille before God. They that refused the feast in the Gospel, because they had bought a Farme, or would trie their yokes of oxen, or because they were married, were not so excused, but counted vnworthy of the heauenly Feast. I for my part am here present, and according to mine office, I bid you in the Name of God, I call you in Christs behalfe, I exhort you as you loue your owne saluation, that yee will be partakers of this holy Communion. And as the Sonne of God did vouchsafe to yeeld vp his soule by death vpon the crosse for your health: euen so it is your dutie to receiue the Communion together in the remembrance of his death; as he himselfe commanded. Now, if ye will in no wise thus do, consider with your selues how great iniury you doe vnto God, and how sore punishment hangeth ouer your heads for the same. And whereas you offend God so sore in refusing this holy banquet, I admonish, exhort, and beseech you, that vnto this vnkindnesse ye will not adde any more: which thing ye shal do, if ye stand by as gazers and lookers on them that doe communicate, and be not partakers of the same your selues. For what thing can this be accounted els, then a further contempt & vnkindnesse vnto God? Truly it is a great vnthankfulnes to say nay when ye be called: but $\frac{1}{2}$ fault is much greater when men stand by, and yet will neither eate nor drinke this holy Communion with other. I pray you, what can this be els, but euen to haue the mysteries of Christ in derision? It is said vnto all, Take yee, and eate, take and drinke ye all of this, doe this in remembrance of me. With what face then, or with what countenance shall ye heare these words? What will this be els but a neglecting, a despising, and mocking of the Testament of Christ? Wherefore rather then yee should so doe, depart you hencer, and giue place to them that bee godly disposed. But when you depart, I beseech you ponder with your selues, from whom ye depart, ye depart from

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from the Lords Table, yee depart from your brethren, and from the banquet of most heavenly food. These things if ye earnestly consider, yee shall by Gods grace returne to a better minde. For the obtaining whereof, wee shall make our humble petitions, while we shall receive the holy Communion.

¶ And sometime shall thus be said also, at the discretion of the Curate.

Dearely beloved, forasmuch as our duty is to render to Almighty God our heavenly Father most hearty thanks, for that hee hath given his Sonne our Sauour Iesus Christ, not onely to die for vs, but also to be our spirituall foode and sustenance, as it is declared vnto vs, aswell by Gods word, as by the holy Sacraments of his blessed body and blood, the which being so comfortable a thing to them which receiue it worthily, and so dangerous to them that will presume to receiue it vnworthily: my duty is to exhort you to consider the dignitie of the holy mysterie, and the great perill of the vnworthy receiuing thereof, and so to search and examine your owne consciences, as you should come holy and cleane to a most godly and heavenly feast, so that in no wise you come but in the marriage garment required of God in holy Scripture, and so come and be receiued, as worthy partakers of such a heavenly Table. The way and meanes thereto, is: First, to examine your liues and conuersation by the rule of Gods Commandements, and wherein soener yee shall perceiue your selues to haue offended, either by will, word, or deede, there bewaile your owne sinnefull liues, and confesse your selues to Almighty God, with full purpose of amendment of life. And if yee shall perceiue your offences to be such, as be not onely against God, but also against your neighbours: then yee shall reconcile your selues vnto them, readie to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other, and likewise being ready to forgiue other that haue offended you, as you would haue forgiuenesse of your offences at Gods hand: For otherwise the receiuing of the holy Communion, doeth nothing else but increase your damnation. And because it is requisite that no man should come to the holy Communion, but with a full trust in Gods mercy, and with a quiet conscience: therefore if there be any of you, which by the means aforesaid, cannot quiet his owne conscience, but requireth further comfort or counsell, then let him come to mee, or some other discrete and learned Minister of Gods word, and open his grieue, that he

may receiue such ghostly counsell, advice, and comfort, as his conscience may be relieved, and that by the ministry of Gods word hee may receiue comfort, and the benefit of absolution, to the quieting of his conscience, and auoiding of all scruple and doubtfullnesse.

¶ Then shall the Minister say this exhortation.

Dearely beloved in the Lord, yee that minde to come to the holy Communion of the body and blood of our Sauour Christ, must consider what S. Paul writeth to the Corinthians, how hee exhorteth all persons diligently to try and examine themselves, before they presume to eate of that bread, and drinke of that cup. For as the benefite is great, if with a true penitent heart and liuely faith wee receiue that holy Sacrament: (For then we spiritually eate the flesh of Christ, and drinke his blood, then wee dwell in Christ, and Christ in vs, wee be one with Christ, and Christ with vs:) So is the danger great, if wee receiue the same vnworthily. For then wee be guilty of the body and blood of Christ our Sauiour, wee eate and drinke our owne damnation, not considering the Lords body. Wee kindle Gods wrath against vs: we prouoke him to plague vs with diuers diseases, and sundry kindes of death. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his word, an adulterer, or be in malice, or enuie, or in any other grieuous crime, bewaile your sinnes, and come not to this holy Table, lest after the taking of that holy Sacrament, the deuill enter into you, as hee entred into Iudas, and fill you full of all iniquities, and bring you to destruction both of body and soule. Iudge therefore your selues (brethren) that yee be not iudged of the Lord. Repent you truly for your sinnes past: haue a liuely and stedfast faith in Christ our Sauiour. Amend your liues, and be in perfect charitie with all men, so shall yee be meete partakers of those holy mysteries. And aboue all things, yee must giue most humble and heartie thanks to God the Father, the Sonne, and the holy Ghost, for the redemption of the world, by the death and passion of our Sauour Christ both God and man, who did humble himselfe euen to the death vpon the Crosse for vs miserable sinners, which lay in darknesse and shadow of death, that he might make vs the children of God, and exalt vs to euermore life. And to the end that wee should alway remember the exceeding great loue of our Master and onely Sauiour Iesus Christ, thus dying for vs, and the innumerable benefites, which by his precious bloodshedding he hath obtained to vs:

he

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he hath instituted and ordained holy mysteries, as pledges of his loue, and continuall remembrances of his death, to our great and endlesse comfort. To him therefore, with the Father and the holy Ghost, let vs giue (as we are most bounden) continuall thanks, submitting our selues wholly to his holy will, and pleasure, and studying to serue him in true holinesse and righteousnes all the dayes of our life. Amen.

¶ Then shall the Minister say to them that come to receiue the holy Communion.

You that doe truly and earnestly repent you of your sinnes, and bee in loue and charitie with your neighbours, and intend to leade a new life, following the commandements of God, and walking from henceforth in his holy wayes: draw neere, and take this holy Sacrament to your comfort, make your humble confession to Almighty God, before this Congregation here gathered together in his holy Name, meekely kneeling vpon your knees.

¶ Then shall this generall confession bee made, in the name of all those that are minded to receiue the holy Communion, either by one of them, or else by the Minister himselfe, all kneeling humbly vpon their knees.

Almighty God, Father of our Lord Iesus Christ, maker of all things, Iudge of all men, wee knowledg and bewaile our manifold sinnes and wickednesse, which wee from time to time most grievously haue committed by thought, word, and dedde, against thy diuine Maiestie, prouoking most iustly thy wrath and indignation against vs: wee doe earnestly repent, and bee heartily sorry for these our misdoings, the remembrance of them is grievous vnto vs: the burden of them is intolerable. Haue mercy vpon vs, haue mercie vpon vs, most mercifull Father, for thy Sonne our Lord Iesus Christs sake, forgieue vs all that is past, and graunt that wee may euer hereafter serue and please thee in newnesse of life, to the honour and glory of thy Name, through Iesus Christ our Lord. Amen.

¶ Then shall the Minister or the Bishop (being present) stand vp, and turning himselfe to the people, say thus.

Almighty God our heavenly Father, who of his great mercie hath promised forgiveness of sinnes to all them which with hearty repentance and true faith turne vnto him, haue mercie vpon you, pardon and deliuer you from all you sinnes, confirme and strengthen you in all goodnesse, and bring you to euermlasting life, through Iesus Christ our Lord. Amen.

¶ Then shall the Minister also say.

Heare what comfortable wordes our Sauiour Christ saith to all that truly turne to him.

* Come vnto me all ye that trauaile, and be heauy laden, and I will refresh you. * So God loued the world, that he gaue his onely begotten Sonne, to the end that all that beleeue in him should not perishe, but haue life euermlasting.

Heare also what S Paul saith.

* This is a true saying, and worthy of all men to be receiued, that Iesus Christ came into the world to saue sinners.

Heare also what Saint Iohn saith.

* If any man sinne, wee haue an aduocate with the Father, Iesus Christ the righteous, and he is the propitiation for our sinnes.

¶ After which the Minister shall proceed, saying.
Lift vp your hearts.

Answer.

We lift them vp vnto the Lord.

Minister.

Let vs giue thanks vnto our Lord God.

Answer.

It is meet and right so to doe.

Minister.

It is very meet, right, & our bounden dutie, that we should at all times, and in all places giue thanks vnto thee, O Lord, holy Father, Almighty euermlasting God.

¶ Here shall follow the proper Preface, according to the time, if there be any specially appointed: or else immediatly shall follow.

Therefore with Angels and Archangels, &c.

¶ Proper Prefaces.

¶ Vpon Christmas day, and seven dayes after.

Becaule thou diddest giue Iesus Christ thine only Son to bee borne as this day for vs, who by the operation of the holy Ghost was made very man, of the substance of the Virgine Mary his Mother, and that without spot of sin, to make vs cleane from all sinne. Therefore with Angels, &c.

¶ Vpon Easter day, and seven dayes after.

But chiefly are wee bound to praise thee, for the glorious resurrection of thy Son Iesus Christ our Lord: for hee is the very Paschall Lambe, which was offered for vs, and hath taken away the sinne of the world, who by his death hath destroyed death, and by his rising to life againe, hath restored to vs euermlasting life. Therefore with Angels, &c.

¶ Vpon Ascension day, and seven dayes after.

Thorow thy most dearly beloued Son Iesus Christ our Lord, who after his most glorious Resurrection manifestly appeared

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red to all his Apostles, and in their sight ascended vp into heauen, to prepare a place for vs, that where he is, thither might we also ascend, and reigne with him in glory. Therefore with Angels, &c.

¶ Upon Whitsunday, and sixe dayes after.

Through Iesus Christ our Lord, according to whose most true promise the holy Ghost came downe this day from heauen, with a sudden great sound, as it had been a mighty winde in the likenesse of fiery tongues lighting vpon the Apostles, to teach them and to leade them to all trueth, giuing them both the gift of diuers languages, and also boldnesse with seruent zeale constantly to preach the Gospel vnto all nations, whereby we are brought out of darkenesse and error, into the cleare light, and true knowledge of thee, and of thy Sonne Iesus Christ. Therefore with Angels, &c.

¶ Upon the feast of Trinitie onely.

It is very meete; right, and our bounden duety, that we should at all times, and in all places giue thanks vnto thee, O Lord, Almighty, and euerlasting God, which art one God, one Lord, not one onely person, but three persons in one substance: For that which we beleue of the glory of the Father, the same we beleue of the Sonne, and of the holy Ghost, without any difference or inequalitye. Therefore with Angels, &c.

¶ After which Preface shall follow immediatly.

Therefore with Angels and Archangels, and with all the company of heauen, we laud and magnifie thy glorious Name, euermore praying thee, and saying, Holy, holy, holy Lord God of hosts. Heauen and earth are full of thy glory. Glory bee to thee, O Lord most High.

¶ Then shall the Minister kneeling downe at Gods board say in the name of all them that shall receiue the Communion, this prayer following.

WE doe not presume to come to this thy Table, (O mercifull Lord) trusting in our owne righteousness, but in thy manifold and great mercies. We be not worthy so much as to gather vp the crumbes vnder thy Table. But thou art the same Lord, whose propertie is euer to haue mercie: grant vs therefore gracious Lord, so to eate the flesh of thy deare Sonne Iesus Christ, and to drinke his blood, that our sinfull bodies may bee made cleane by his body, and our soules washed through his most precious blood, and that we may euermore dwell in him, and he in vs. Amen.

¶ Then the Minister standing vp, shall say as followeth.

Almighty God our heauenly Father, which of thy tender mercie diddest

giue thy onely Sonne Iesus Christ, to suffer death vpon the crosse for our redemption, who made there (by his one oblation of himselfe once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the finnes of the whole world, and did institute, and in his holy Gospel command vs to continue a perpetuall memory of that his precious death, vntill his comming againe: Heare vs, O mercifull Father, wee beseech thee, and grant that wee receiuing these thy creatures of bread and wine, according to thy Sonne our Sauour Iesus Christs holy institution, in remembrance of his death and passion, may bee partakers of his most blessed body and blood, who in the same night that hee was betrayed, tooke bread, and when hee had giuen thanks, hee brake it, and gaue it to his disciples, saying, Take, eate, this is my body, which is giuen for you, doe this in remembrance of mee. Likewise after supper hee tooke the cup, and when hee had giuen thanks, hee gaue it to them, saying, Drinke ye all of this, for this is my blood of the new Testament, which is shed for you and for many for remission of finnes: doe this as oft as yee shall drinke it in remembrance of mee.

¶ Then shall the Minister first receiue the Communion: in both kindes himselfe, and next deliuer it to other Ministers (if any bee there present) that they may helpe the chiefe Minister, and after so the people in their hands, kneeling. And when hee deliuereth the bread, hee shall say.

The body of our Lord Iesus Christ, which was giuen for thee, preserve thy body and soule into euerlasting life: and take and eate this in remembrance that Christ died for thee, and feed on him in thine heart by faith with thankes-giuing.

¶ And the Minister that deliuereth the Cup, shall say.

The blood of our Lord Iesus Christ, which was shed for thee, preserve thy body and soule into euerlasting life: and drinke this in remembrance that Christs blood was shed for thee, and be thankfull.

¶ Then shall the Minister say the Lords prayer, the people repeating after him euery petition. After shall be said as followeth.

O Lord and heauenly Father, wee thy humble seruants entirely desire thy Fatherly goodnesse, mercifully to accept this our sacrifice of praise and thankes giuing, most humbly beseeching thee to graunt, that by the merits and death of thy Sonne Iesus Christ, and through faith in his blood, we (and all thy whole Church) may obtaine remission of our finnes, and all other

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other benefits of his passion. And here wee offer and present vnto thee, O Lord, our selues, our soules and bodies to be a reasonable, holy, and liuely sacrifice vnto thee, humbly beseeching thee, that all wee which be partakers of this holy Communion, may be fulfilled with thy grace and heauenly benediction. And although wee be vnworthy, through our manifold sinnes, to offer vnto thee any sacrifice: yet we beseech thee to accept this our bounden duty and seruice, not weighing our merits, but pardoning our offences, through Iesus Christ our Lord, by whom, and with whom, in the vnitie of the holy Ghost, all honour and glory be vnto thee, O Father Almighty, worlde without end. Amen.

Or this.

Almighty and euerliuing God, we most heartily thank thee, for that thou doest vouchsafe to feede vs, which haue duely receiued these holy mysteries, with the spiritual foode of the most precious body and blood of thy Sonne our Sauour Iesus Christ, and doest assure vs thereby of thy fauour and goodnesse toward vs, and that wee be very members incorporate in thy mysticall body, which is the blessed company of all faithfull people, and be also heires through hope of thy euerlasting kingdome, by the merits of the most precious death and passion of thy deare Sonne: we now most humbly beseech thee, O heauenly Father, so to assist vs with thy grace, that we may continue in that holy fellowship, and doe all such good workes as thou hast prepared for vs to walke in, through Iesus Christ our Lord, to whom with thee and the holy Ghost, be all honour and glory, worlde without end. Amen.

Then shall be said or sung.

Glory be to God on high, and in earth peace, good will toward men. We praise thee, we blesse thee, we worship thee, we glorifie thee, we giue thanks to thee for thy great glory, O Lord God heauenly King, God the Father Almighty, O Lord the only begotten Sonne Iesus Christ, O Lord God, Lambe of God, Sonne of the Father, that takest away the sinnes of the world, haue mercy vpon vs. Thou that takest away the sinnes of the world, haue mercy vpon vs. Thou that takest away the sinnes of the world, receiue our prayers. Thou that sittest at the right hand of God the Father, haue mercy vpon vs: for thou onely art holy, thou onely art the Lord, thou onely, O Christ, with the holy Ghost, art most high in the glory of God the Father. Amen.

Then the Minister or the Bishop, if he be present, shall let them depart with this blessing.

THe peace of God which passeth all vnderstanding, keepe your hearts & minds in the knowledge and loue of God, and of his Son Iesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the holy Ghost, be amongst you, and remaine with you alwayes. Amen.

¶ Collects to be said after the Offertorie, when there is no Communion, euery such day one. And the same may be said also as oft as occasion shall serue, after the Collects either of Morning and Evening prayer, Communion, or Litanie, by the discretion of the Minister.

Assist vs mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy seruants toward the attainment of euerlasting saluation, that among all the changes and chances of this mortall life, they may euer be defended by thy most gracious and ready helpe, through Iesus Christ our Lord. Amen.

O Almighty Lord and euerliuing God, vouchsafe, we beseech thee, to direct, sanctifie & gouern both our hearts & bodies in the wayes of thy lawes, and in the workes of thy commandements, that through thy most mighty protection, both here and euer, we may be preserved in body and soule, through our Lord & sauour Iesus Christ. Amen.

Grant we beseech thee Almighty God, that the wordes which wee haue heard this day with our outward eares, may through thy grace bee so graffed inwardly in our hearts, that they may bring forth in vs the fruit of good liuing, to the honour and praise of thy Name, through Iesus Christ our Lord. Amen.

Preuent vs, O Lord, in all our doings, with thy most gracious fauour, & further vs with thy continuall helpe, that in all our workes begun, continued, and ended in thee, wee may glorifie thy holy Name, and finally by thy mercy obtaine euerlasting life, through Iesus Christ our Lord. Amen.

Almighty God, the fountaine of all wisdom, which knowest our necessities before we aske, & our ignorance in asking, wee beseech thee to haue compassion vpon our infirmities, and those things which for our vnworthinesse we dare not, and for our blindness we cannot aske, vouchsafe to giue vs, for the worthinesse of thy Sonne Iesus Christ our Lord. Amen.

Almightie God, which hast promised to heare the petitions of them that aske in thy Sonnes Name, we beseech thee mercifully to incline thine eares to vs, that haue made now our prayers and supplications vnto thee, and grant that those things which we haue faithfully asked according to thy will, may

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may effectually be obtained; to the reliefe of our necessitie, and to the setting forth of thy glory, through Iesus Christ our Lord.

¶ Upon the holy dayes (if there be no Communion) shall be said all this is appointed at the Communion, untill the end of the Homily; concluding with the generall prayer (for the whole State of Christs Church militant here in earth) and one or more of these Collects before rehearsed, as occasion shall serue.

¶ And there shall bee no celebration of the Lords Supper, except there be a good number so communicate with the Minister, according to his discretion.

¶ And if there be not above twenty persons in the Parish of discretion to receive the Communion, yet there shall be no Communion, except foure or three as the least communicate with the Minister.

¶ And in Cathedrall and Collegiate Churches, where be many Ministers and Deacons, they shall all receive the Communion with the Minister every Sunday at the least, except they haue a reasonable cause to the contrary.

¶ And to take away the superstition, which any person hath or might haue in the bread and wine, it shall suffice that the bread be such as is vsual to be eaten at the table with other meates, but the best and purest wheat bread that conveniently may be gotten. And if any of the bread or wine remaine, the Curate shall haue it to his owne vse.

¶ The bread and wine for the Communion, shall be provided by the Curate and Churchwardens, at the charges of the Parish, and the Parish shall be discharged of such summes of money, or other duties, which hitherto they haue payed for the same by order of their houses every Sunday.

¶ And note that every Parishioner shall communicate at the least three times in the yeere, of which Easter to be one, and shall also receiue the Sacraments, and other rites, according to the order in this booke appointed. And yearly as Easter every Parishioner shall reckon with his Parson, Vicar, Curate, or his or their Deputy or Deputies, and pay to them or him all Ecclesiasticall duties, accustomedly due them and at that time to be payed.

¶ The ministrat[i]on of Baptisme to be vsed in the Church.

It appeareth by ancient writers, that the Sacrament of Baptisme in the olde time was not commonly ministr[i]ed, but at two times in the yeere: At Easter and Whitsunside. At which times it was openly ministr[i]ed in the presence of all the Congregation: Which custome now being growen out of vse (although it cannot for many considerations be well restored againe) It is thought good to follow the same, as neere as conveniently may be. Wherefore the people are to be admonished, that it is most convenient, that Baptisme should not be ministr[i]ed but vpon Sundayes and other Holy dayes, when the most number of people may come together, as well for that the Congregation there present may testifie the receiuing of them, that be newly baptized into the number of Christs Church, as also because by the Baptisme of Infants, euery man present may be put in remembrance of his owne profession made to God in his Baptisme. For which cause also it is expedient that Baptisme be ministr[i]ed in the English tongue. Nevertheless (if necessitie require) children may at all times be baptized at home.

¶ When there are children to be baptized vpon the Sunday or Holy day, the parents shall giue knowledge euer night, or in the Morning before the beginning of Morning prayer, to the Curate. And then the Godfathers, Godmothers, and people, with the children, must be ready at the Font, eith[e]r immediately after the last Lesson at Morning prayer, or eith[e]r immediately after the last Lesson at Evening prayer, as the Curate by his discretion shall appoint. And then standing there, the Minister shall aske whether the children be baptized, or no. If they answer, Ye: then shall the Minister say thus.



Dearely beloued, forasmuch as all men be conceiued & borne in sinne, and that our Sauour Christ sayth, None can enter into the kingdome of God, ex-

cept he be regenerate and borne anew of water and of the holy Ghost: I beseech you to call vpon God the Father, through our Lord Iesus Christ, that of his bounteous mercy hee will graunt to these children that thing, which by nature they cannot haue, that they may be baptized with water and the holy Ghost, and be receiued into Christs holy Church, and be made liuely members of the same.

¶ Then shall the Minister say.

¶ Let vs pray.

Almighty and euerlasting God, which of thy great mercy diddest saue Noe and his family in the Arke from perishing by water, and also diddest safely leade the children of Israel thy people through the red sea, figuring thereby thy holy Baptisme, and

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and by the Baptisme of thy welbeloued Son Iesus Christ, didst sanctifie the flood Iordan, and all other waters, to the mysticall washing away of sinne; We beseech thee for thine infinite mercies, that thou wilt mercifully looke vpon these children, sanctifie them, and wash them with the holy Ghost, that they being deliuered from thy wrath, may bee receiued into the Arke of Christs Church, and being stedfast in faith, ioyfull through hope, & rooted in charity, may so passe the waues of this troublesome world, that finally they may come to the land of euerlasting life, there to reigne with thee world without end, through Iesus Christ our Lord. Amen.

A Almighty and immortal God, the ayde of all that neede, the helper of all that flee to thee for succour, the life of them that beleue, & the resurrectiō of the dead, we call vpon thee for these Infants, that they coming to thy holy Baptisme, may receiue remission of their sins by spirituall regeneratiō. Receiue them, (O Lord) as thou hast promised by thy welbeloued Son, saying, Aske, and you shall haue, seeke, and you shall finde, knocke, & it shall be opened vnto you. So giue now vnto vs that aske: let vs that seeke, find: open the gate vnto vs that knocke, that these Infants may enioy the euerlasting benediction of thy heauenly walling, and may come to the eternall kingdome, which thou hast promised by Christ our Lord. Amen.

¶ Then shall the Minister say.

¶ Hear the words of the Gospel written by S. Marke in the tenth Chapter.

Mark. 10. 13.

AT a certaine time they brought children to Christ that hee should touch them. And his Disciples rebuked those that brought them. But when Iesus saw it, he was displeased, and laid vnto them, Suffer little children to come vnto me, and forbid them not, for to such belongeth the kingdome of God. Verely I say vnto you, whosoever doth not receiue the kingdome of God as a little child, he shall not enter therein. And when he had taken them vp in his armes, he put his hands vpon them, and blessed them.

¶ After the Gospel is read, the Minister shall make this brieve exhortation vpon the wordes of the Gospel.

Friends, you heare in this Gospel the wordes of our Sauour Christ, that hee commanded the children to be brought vnto him: how hee blamed those that would haue kept them from him: how he exhorted all men to follow their innocencie. Yee perceiue how by his outward gesture and deed, he declared his good will toward them. For he embraced them in his armes, hee laid his

hands vpon them, and blessed them. Doubt ye not therefore, but earnestly beleue that he will likewise fauourably receiue these present Infants, that he will embrace them with the armes of his mercie, that he will giue vnto them the blessing of eternall life, and make them partakers of his euerlasting kingdom. Wherefore, we being thus perswaded of the good will of our heauenly Father toward these Infants, declared by his Son Iesus Christ, and nothing doubting but that he fauourably alloweth this charitable worke of ours, in bringing these children to his holy Baptisme: let vs faithfully and deuoutly giue thanks vnto him, and say.

A Almighty and euerlasting God, heauenly Father, wee giue thee humble thanks, that thou hast vouchsafed to cal vs to the knowledge of thy grace, & faith in thee: Increase this knowledge, and confirme this faith in vs euermore: giue thy holy Spirit to these Infants, that they may be borne again, and be made heires of euerlasting saluation, through our Lord Iesus Christ, who liueth and reigneth with thee and the holy Spirit, now and for euer. Amen.

¶ Then the Minister shall speake vnto the Godfathers and Godmothers on this wise.

WElbeloued friends, ye haue brought these children here to be baptized, yee haue prayed that our Lord Iesus Christ would vouchsafe to receiue them, to lay his hands vpon them, to blesse them, & to release them of their sinnes, to giue them the kingdome of heauen, and euerlasting life. Yee haue heard also that our Lord Iesus Christ hath promised in his Gospel, to graunt all these things that yee haue prayed for: which promise he for his part will most surely keepe and performe. Wherefore after this promise made by Christ, these Infants must also faithfully for their part promise by you that bee their sureties, that they will forsake the deuill and all his workes, and constantly beleue Gods holy word, and obediently keepe his commandements.

¶ Then shall the Minister demand of the Godfathers and Godmothers these questions following.

Doest thou forsake the deuill and all his workes, the vaine pompe and glory of the world, with all concupiscences of the flesh, the carnall desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer.

I forsake them all.

Minister.

Doest thou beleue in God the Father almighty, maker of heauen and earth? And in Iesus Christ his onely begotten Sonne our Lord? And that hee was conceived by the holy

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holy Ghost, borne of the Virgin Mary, that he suffered vnder Pontius Pilate, was crucified, dead, and buried, that hee went downe into hell, and also did rise againe the third day, that hee ascended into heauen, and sitteth at the right hand of God the Father Almighty, and from thence shall come againe at the ende of the world to iudge the quicke and the dead? And dost thou belecue in the holy Ghost, the holy Catholike Church, the Communion of Saints, the remission of sins, the resurrection of the flesh, and euerlasting life after death?

Answers.

All this I stedfastly belecue.

Minister.

Wilt thou be baptized in this faith?

Answers.

That is my desire.

¶ Then shall the Minister say.

O Mercifull God, grant that the old Adam in these children may be so buried, that the new man may be raised vp in them. Amen.

Grant that all carnall affections may die in them, and that all things belonging to the spirit, may liue and grow in them. Amen.

Grant that they may haue power and strength to haue victory, and to triumph against the deuill, the world, and the flesh. Amen.

Grant that whosoever is here dedicated to thee by our office and ministry, may also be endued with heauenly vertues, and euerlastingly rewarded, through thy mercie, O blessed Lord God, who dost liue and gouerne all things world without end. Amen.

Almighty euerliuing God, whose most dearly beloued Sonne Iesus Christ for the forgiveness of our sinnes, did shed out of his most precious side both water and blood, and gaue commandement to his disciples, that they should goe teach all nations, and baptize them in the Name of the Father, the Sonne, & of the holy Ghost: regard, we beseech thee, thy supplications of thy congregation, and grant that all thy seruants which shall be baptized in this water, may receiue the fulnesse of thy grace, and euer remaine in the number of thy faithfull & elect childe, through Iesus Christ our Lord. Amen.

¶ Then shall the Minister take the childe in his hands, and ake the name: and naming the child, shall dip it in the water, so as hee discretely and warily done, saying.

N. I Baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ And if the childe bee weake, it shall suffice to poure water vpon it, saying the foresaid words.

N. I Baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ Then the Minister shall make a crosse vpon the childe forehead, saying.

Wee receiue this childe into the Congregation of Christs flocke, and do signe him with the signe of y^e crosse, in token that hereafter hee shall not bee ashamed to confesse the faith of Christ crucified, and manfully to fight vnder his banier, against sinne, the world, and the diuill, and to continue Christs faithfull souldier and seruant vnto his liues end. Amen.

¶ Then shall the Minister say.

Seeing now, dearly beloued biethren, that these children bee regenerate, and grafted into the bodie of Christs Congregation, let vs giue thanks vnto God for these benefites, & with one accord make our prayers vnto Almighty God, that they may lead the rest of their life according to this beginning.

¶ Then shall be said.

¶ Our Father which art in heauen, &c.

Then shall the Minister say.

We yeeld thee hearty thanks, most mercifull Father, that it hath pleased thee to regenerate this Infant with thy holy Spirit, to receiue him for thine owne childe by adoption, & to incorporate him into thy holy Congregation: And humbly we beseech thee to grant, y^e he being dead vnto sin, and liuing vnto righteousnes, and being buried with Christ in his death, may crucifie the old man, and vterly abolish the whole bodie of sinne, that as he is made partaker of the death of thy Sonne, so he may be partaker of his resurrection: so that finally, with the residue of thy holy Congregation, hee may be inheritor of thine euerlasting kingdom, through Christ our Lord. Amen.

¶ At the last end the Minister calling the Godfathers, and Godmothers together, shall say this exhortation following.

Forasmuch as these children haue promised by you to forsake the deuill & all his workes, to beleue in God, and to serue him: you must remember that it is your parts and duties to see that these Infants be taught, so soone as they shall be able to learne, what a solemne vow, promise & professio they haue made by you. And that they may know these things the better, yee shall call vpon them to heare Sermons, and chiefly yee shall prouide that they may learne the Creede, the Lords prayer, & the ten Comandements in the English tongue, and all other things which a Christian man ought to knowe and beleue to his soules health, and that these children

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children may bee vertuously brought vp to leade a godly and a Christian life, remem-
bring alwayes that Baptisme doeth represent
vnto vs our profession, which is to follow
the example of our Sauour Christ, and to
be made like vnto him, that as he died, and
rose againe for vs, so should wee which are
baptized, die from sinne, and rise againe vn-
to righteoutnesse, continually mortifying all
our euill and corrupt affections, and dayly

proceeding in all vertue and godlinesse of li-
uing.


¶ *The Minister shall command that the chil-
dren be brought to the Bishop, to be confirmed
of him, so soone as they can say in their vul-
gar tongue, the Articles of the faith, the Lords
Prayer, and the ten Commandments, and bee
further instructed in the Catechisme as foorth
for that purpose, accordingly as it is there
expressed.*

¶ Of them that are to be Baptized in priuate houses
in the time of necessitie, by the Minister of the
Parish, or any other lawfull Minister, that can
be procured.

THe Pastours and Curates shall often admonish the people, that they deferre not the Baptisme of
Infants, any longer then the Sunday or other holy day next after the childe be borne, vnlesse vpon
a great and reasonable cause declared to the Curate, and by him approued.

And also they shall warne them, that without great cause and necessitie, they procure not their chil-
dren to be baptized as home in their houses. And when great need shall compell them so to doe, then
Baptisme shall be administered on this fashion.

First, let the lawfull Minister, and them that bee present, call vpon God for his grace, and saye the
Lords Prayer, if the time will suffer. And then the childe being named by some one that is present, the
said lawfull Minister shall dip it in water, or powre water vpon it, saying these words.

N.  Baptize thee in the
Name of the Father,
and of the Sonne, and
of the holy Ghost, A-
men.

With what matter was the childe baptized?
With what words was the childe baptized?
Whether thinke you the childe to be lawfull-
ly and perfectly baptized?

¶ And let them not doubt, but that the childe so
baptized, is lawfully and sufficiently baptized,
and not to be baptized againe. But yet neuer-
thelesse, if the childe which is after this sort bap-
tized, doe afterward liue, It is expedient that
it bee brought into the Church, to the intent,
that if the Priest or Minister of the same Pa-
rish doe himselfe baptize that childe, the Con-
gregation may bee certified of the true forme of
Baptisme by him priuately be refused. Or if
the childe were baptized by any other lawfull
Minister, that then the Minister of the Parish,
where the childe was borne or christened, shall
examine and trie, whether the childe be law-
fully baptized or no. In which case, if those
that bring any childe to the Church, doe an-
swere, that the same childe is already baptized,
then shall the Minister examine them further,
saying,

By whom was this childe baptized?

Who was present when the childe was bap-
tized?

And because some things, essentiall to this
Sacrament, may happen to bee omitted
through feare or haste in such times of ex-
tremitie: therefore I demaund further of
you,

¶ And if the Minister shall finde by the answers
of such as bring the childe, that all things were
done as they ought to bee: then shall hee not
christen the childe againe, but shall receiue him
as one of the flocke of the true Christian people,
saying thus.

I Certifie you, that in this case all is well
done, and according to due order, con-
cerning the baptizing of this childe, which
being borne in originall sinne, and in the
wrath of God, is now by the lauer of regene-
ration in Baptisme, receiued into the num-
ber of the children of God, and heires of e-
uerlasting life. For our Lord Iesus Christ
doth not denie his grace and mercie vnto
such Infants, but most louingly doth call
them vnto him, as the holy Ghost doth wit-
nesse to our comfort on this wise.

AT a certaine time they brought chil-
dren to Christ that hee should touch
them. And his Disciples rebuked those that
brought them. But when Iesus saw it, he was
displeased, and said vnto them, Suffer little
children to come vnto me, and forbid them
not, for to such belongeth the kingdome of
God. Verely I say vnto you, whosoever doth
not receiue the kingdome of God as a little
childe

Mark. 10. 14.

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child, he shall not enter therein. And when he had taken them vp in his armes, he put his hand vpon them, and blessed them.

¶ After the Gospel is read, the Minister shall make this exhortation vpon the wordes of the Gospel.

Friends, you heare in this Gospel the wordes of our Saviour Christ, that hee commanded the children to be brought vnto him: how hee blamed those that would haue kept them from him: how he exhorted all men to follow their innocencie. Yee perceiue how by his outward gesture and deed, he declared his good will toward them. For he embraced them in his armes, he laid his hands vpon them, and blessed them. Doubt ye not therefore, but earnestly beleue that he hath likewise fauorably receiued this present Infant, that he hath embraced him with the armes of his mercy, that he hath giue vnto him the blessing of eternall life, and made him partaker of his euertlasting kingdome. Wherefore, we being thus perswaded of the good will of our heavenly Father, declared by his Son Iesus Christ, toward this Infant, let vs faithfully and deuoutly giue thanks vnto him; and say the prayer which the Lord himselfe taught, and in declaration of our faith, let vs recite the Articles contained in our Creed.

¶ Here the Minister with the Godfathers and Godmothers shall say,

Our Father which art in heauen, &c.

¶ Then shall the Priest demand the name of the child, which being by the Godfathers and Godmothers pronounced, the Minister shall say.

Doest thou in the name of this childe forsake the deuill and all his workes, the vaine pompe and glory of the world, with all concupiscent desires of the same, the carnall desires of the flesh, and not to follow and be led by them?

Answer.

I forsake them all.

Minister.

Doest thou in the name of this child profess his faith, to beleue in God the Father Almighty, maker of heauen and earth? And in Iesus Christ his only begotten Sonne our Lord? And that hee was conceived by the holy Ghost, borne of the Virgin Mary, that hee suffered vnder Pontius Pilate, was crucified, dead, and buried, that hee went downe into hell, & also did rise againe the third day, that he ascended into heauen, and sitteth at the right hand of God the Father Almighty, and from thence he shall come againe at the end of the world to iudge the quicke and the dead? And doe you in his name beleue in the holy Ghost, the holy Catholique Church, the Communion of Saints, the re-

mission of sinnes, resurrection, and euertlasting life after death?

Answer.

All this I steadfastly beleuee.

Let vs pray.

Almighty and euertlasting God heavenly Father, we giue thee humble thanks, that thou hast vouchsafed to call vs to the knowledge of thy grace & faith in thee: Increase this knowledge, and confirme this faith in vs euermore: giue thy holy Spirit to this Infant, that he being borne againe, and being made heire of euertlasting saluation, through our Lord Iesus Christ, may continue thy seruant, & attaine thy promise, through the same our Lord Iesus Christ thy Sonne, who liueth & reigneth with thee in the vinity of the same holy Spirit euertlastingly. Amen.

¶ Then shall the Minister make this exhortation to the Godfathers and Godmothers.

FOrasmuch as this childe hath promised by you to forsake the deuill and all his workes, to beleue in God and to serue him: you must remember that it is your part and duety to see that this Infant bee taught, so soone as he shall be able to learne, what a solemne vow, promise, and profession he hath made by you. And that he may know these things the better, yee shall call vpon him to heare Sermons, and chiefly ye shall provide that hee may learne the Creede, the Lords prayer, & the ten Commandements in the English tongue, and all other things which a Christian man ought to know and beleue to his soules health, & that this child may be vertuously brought vp to lead a godly and a Christian life, remembering alway that Baptisme doth represent vnto vs our profession, which is to follow the example of our Saviour Christ, and be made like vnto him, that as hee died and rose againe for vs, so should we which are baptized, die from sinne, and rise againe vnto righteousness, continually mortifying all our euill and corrupt affections, and dayly proceeding in all vertue and godlinesse of liuing.

And so forth as in publike Baptisme.

¶ But if they which bring the Infants to the Church, do make such vncertain answers to the Priests questions, as that it cannot appeare that the Child was baptized with water, in the Name of the Father, & of the Sonne, and of the holy Ghost, (which are essential parts of Baptisme) then let the Priest baptize it in forme aboue written, concerning publike Baptisme, saying that at the dipping of the child in the Font he shall say this forme of words.

If thou be not already baptized, N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost, Amen.

¶ The

The Catechisme,
 ¶ The order of Confirmation, or laying on of hands,
 vpon children baptized, and able to render an account of their
 Faith, according to the Catechisme following.

TO the end that Confirmation may be ministred to the more edifying of such as shall receiue it (according to S. Pauls doctrine, who teacheth that all things should be done in the Church to the edification of the same) it is thought good, that none hereafter shalbe Confirmed, but such as can say in their mother tongue the Articles of the Faith, the Lords prayer, and the ten Commandements, and can also answer to such questions of this shorte Catechisme, as the Bishop (or such as he shall appoint) shall by his discretion appoynt him in. And this order is most conuenient to be obserued, for diuers considerations.

First because that when children come to the yeeres of discretiō, and haue leaened what their Godfathers and Godmothers promised for them in Baptisme, they may then themselves with their owne mouth, and with their owne consent, openly before the Church, raise and confirme the same: and also promise that by the grace of God, they will euermore endeavour themselves faithfully to obserue and keepe such things as they by their owne mouth and confession haue assented vnto.

Secondly, forasmuch as Confirmation is ministred to them that be baptized, that by imposition of hands and prayer, they may receiue strength and defence against all temptations to sinne and the assaults of the world and the deuill, it is most meete to be ministred when children come to that age, that partly by the frailtie of their owne flesh, partly by the assaults of the world and the deuill, they begin to be in danger to fall into sundry kinds of sinne.

Thirdly, for that it is agreeable with the usage of the Church in times past: whereby it was ordained that Confirmation should be ministred to them that were of perfect age, that they being instructed in Christs Religion, should openly professe their owne faith & promise to be obedient vnto the will of God.

And so that no man shall thinke that any detriment shall come to the children by deferring of their Confirmation, he shall know for a truth, that it is certaine by Gods word, that children being baptized, haue all things necessary for their saluation, and be vndoubtedly saved.

¶ A Catechisme, that is to say, An instruction to be learned of euery childe, before he be brought to be Confirmed by the Bishop.



Question.

What is, our name?

Answer.

N. or M.

Question.

Who gaue you this name?

Answer.

My Godfathers and Godmothers in my Baptisme, wherein I was made a member of Christ, the childe of God, and an inheritor of the kingdome of heauen.

Question.

What did your Godfathers and Godmothers then for you?

Answer.

They did promise and vow three things in my name. First, that I should forsake the deuill and all his workes, the pomps, and vanities of the wicked world, and all the sinfull lustes of the flesh. Secondly, that I should beleue all the Articles of the Christian faith. And thirdly, that I should keepe Gods holy will and commandements, and walke in the same all the dayes of my life.

Question.

Doest thou not thinke that thou art bound to beleue, and to doe as they haue promised for thee?

Answer.

Yes verily: and by Gods helpe so I will. And I heartily thanke our heauenly Father, that hee hath called me to this state of saluation, through Iesus Christ our Sauour. And I pray God to giue me his grace, that I may continue in the same vnto my liues ende.

Question.

Rehearse the Articles of thy beleefe.

Answer.

I beleue in God the Father Almighty, maker of heauen and earth. And in Iesus Christ his only Sonne our Lord, which was conceived by the holy Ghost, borne of the Virgine Mary, suffered vnder Ponce Pilate, was crucified, dead, and buried, he descended into hell the third day he rose againe from the dead, he ascended into heauen, and sitteth on the right hand of God the Father Almighty: from thence he shall come to iudge the quicke and the dead. I beleue in the holy Ghost, the holy Catholicke Church, the communion of Saints, the forgiuenesse of sinnes, the resurrection of the body, and the life euerlasting, Amen.

Question.

What doest thou chiefly learne in these Articles of thy beleefe?

C 2

Answer.

The Catechisme.

Answer.

First, I learne to beleue in God the Father, who hath made me and all the world.

Secondly in God the Sonne, who hath redeemed me and all mankind.

Thirdly in God the holy Ghost, who sanctified me, and all the elect people of God.

Question.

You said that your Godfathers and Godmothers did promise for you, that you should keepe Gods commandements. Tell me how many there be?

Answer. Tenne.

Question. Which be they?

Answer.

THe same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the house of bondage:

1 Thou shalt haue none other gods but me.

2 Thou shalt not make to thy selfe any graven image, nor the likensse of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth: thou shalt not bow downe to them, nor worship them: For I the Lord thy God am a zealous God, and visite the sinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate me, and shew mercy vnto thousands in them that loue me, and keepe my Commandements.

3 Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that taketh his Name in vaine.

4 Remember that thou keepe holy the Sabbath day. Sixe dayes shalt thou labour, and doe all that thou hast to doe: but the seventh day is the Sabbath of the Lord thy God. In it thou shalt doe no maner of worke, thou, and thy sonne, and thy daughter, thy man seruant, and thy maide seruant, thy cattell, and the stranger that is within thy gates: for in sixe dayes the Lord made heauen and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the seventh day, and hallowed it.

5 Honour thy father and thy mother, wharthy dayes may be long in the land which the Lord thy God giueth thee.

6 Thou shalt doe no murder.

7 Thou shalt not commit adulterie.

8 Thou shalt not steale.

9 Thou shalt not beare false witnesse against thy neighbour.

10 Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maide, nor his ox, nor his asse, nor any thing that is his.

Question. What dost thou chiefly learne by these Commandements?

Answer.

I learne two things: My duty towards God, and my duty towards my neighbour.

Question.

What is thy duty towards God?

Answer.

My duty towards God is, to beleue in him, to feare him, and to loue him with all my heart, with all my minde, with all my soule, and with all my strength. To worship him, to giue him thanks, to put my whole trust in him, to call vpon him, to honour his holy Name and his word, and to serue him truly all the dayes of my life.

Question.

What is thy duty towards thy neighbour?

Answer.

My duty towards my neighbour is, to loue him as my selfe, & doe to all men as I would they should doe vnto me. To loue, honour, and succour my father and mother. To honour and obey the King and his ministers. To submit my selfe to all my gouernors, teachers, spirituall Pastors, and masters. To order my selfe lowly and reuerently to all my betters. To hurt no body by word or deede. To be true and iust in all my dealing. To beare no malice nor hatred in my heart. To keepe my hands from picking and stealing, and my tongue from euill speaking, lying and flandering. To keep my body in temperance, sobernesse and chastitie. Not to couet nor desire other mens goods, but to learne and labour truly to get mine owne liuing, and to doe my duty in that state of life, vnto the which it shall please God to call me.

Question.

My good childe, know this, that thou art not able to doe these things of thy selfe, nor to walke in the Commandements of God, and to serue him, without his speciall grace, which thou must learne at all times to call for by diligent prayer. Let me heare therefore if thou canst say the Lords prayer.

Answer.

OUr Father which art in heauen, hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heauen. Giue vs this day our daily bread. And forgive vs our trespasses, as we forgive them that trespass against vs. And leade vs not into temptation: But deliuer vs from euill. Amen.

Question.

What desirest thou of God in this prayer?

Answer.

I desire my Lord God our heavenly Father, who is the giuer of all goodnes, to send his grace vnto me, and to all people, that we may

may

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may worship him, serue him, & obey him as we ought to doe. And I pray vnto God, that hee will send vs all things that bee needfull both for our soules and bodies. And that he will be mercifull vnto vs, and forgiue vs our sinnes, and that it will please him to saue and defend vs in all dangers ghostly and bodily, and that hee will keepe vs from all sinne and wickednesse, and from our ghostly enemye, and from euerlasting death. And this I trust he wil doe of his mercie & goodnes, through our Lord Iesus Christ. And therefore I say Amen. So be it.

Question.

How many Sacraments hath Christ ordained in his Church?

Answer.

Two onely as generally necessary to saluation: that is to say, Baptisme, and the Supper of the Lord.

Question.

What meanest thou by this word Sacrament?

Answer.

I meane an outward & visible signe, of an inward and spiritual grace giuen vnto vs, ordained by Christ himselfe, as a meane whereby we receiue the same, and a pledge to assure vs thereof.

Question.

How many parts are there in a Sacrament?

Answer.

Two: the outward visible signe, and the Inward spirituall Grace.

Question.

What is the Outward visible Signe, or forme in Baptisme?

Answer.

Water: wherein the person baptized is dipped, or sprinkled with it, *In the Name of the Father, and of the Sonne, and of the holy Ghost.*

Question.

What is the Inward and spirituall Grace?

Answer.

A death vnto sinne, and a new birth vnto righteousness: For being by Nature borne in sinne, and the children of wrath, we are hereby made the children of Grace.

Question.

What is required of persons to be baptized?

Answer.

Repentance, whereby they forsake sin: and Faith, whereby they stedfastly beleue y^e pro-

mises of God, made to them in y^e Sacrament.

Question.

Why then are Infants baptized, when by reason of their tender age, they cannot performe them?

Answer.

Yes: they doe performe them by their Sureties, who promise & vow them both, in their names: which when they come to age, themselves are bound to performe.

Question.

Why was the Sacrament of the Lords Supper ordained?

Answer.

For the continuall remembrance of the Sacrifice of the death of Christ, and the benefits which we receiue thereby.

Question.

What is the outward part, or signe of the Lords Supper?

Answer.

Bread and Wine, which the Lord hath commanded to be receiued.

Question.

What is the inward part, or thing signified?

Answer.

The Body and Blood of Christ, which are verely and indeed taken and receiued of the faithfull in the Lords Supper.

Question.

What are the benefits whereof we are partakers thereby?

Answer.

The strengthening and refreshing of our soules by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Question.

What is required of them that come to the Lords Supper?

Answer.

To examine themselves whether they repent them truly of their former sinnes, stedfastly purposing to leade a new life: haue a liuely faith in Gods mercy through Christ, with a thankfull remembrance of his death, and be in charitie with all men.

¶ So soone as the children can say in their mother tongue the Articles of the faith, the Lords prayer, the ten Commandments, and also can answer to such questions of this short Catechisme, as the Bishop (or such as he shall appoint) shall by his discretion appoynt them in: then shall they be brought to the Bishop by one that shall be his God-father or God-mother, that euery child may haue witness of his Confirmation. And the Bishop shall confirme them on this wise.

¶ Confirmation, or laying on of hands.



Whelp is in the Name of the Lord.

Answer.

Which hath made Heauen and Earth,

Minister.

Blessed be the Name of the Lord.

Answer.

Henceforth would with ut end.

Minister.

Of Matrimony.

Lord heare our prayer.

Answer.

And let our crie come vnto thee.

¶ Let vs pray.

Almighty and euerliuing God, who hast vouchsafed to regenerate these thy seruants by Water and the holy Ghost, and hast giuen vnto them forgiveness of all their finnes: Strengthen them, wee beseech thee, O Lord, with the holy Ghost the Comforter, and dayly increafe in them thy manifold gifts of grace, the Spirit of Wisedome, and vnderstanding, the Spirit of Counsaile and ghostly strength, the Spirit of knowledge and true godlinesse, and fulfill them (O Lord) with the Spirit of thy holy feare. Amen.

¶ Then shall the Bish play his hand vpon euery childe generally, saying,

Defend, O Lord, this child with thy heauenly grace, that hee may continue thine for ever, and dayly increafe in thy holy Spirit more and more, vntill hee come vnto thy euerlasting kingdome. Amen.

¶ Then shall the Bishop say.

Let vs pray.

Almighty and euerliuing God, which makest vs both to wil, and to doe those things that be good and acceptable vnto thy Maiestie, we make our humble supplications vnto thee for these children, vpon whom (after the example of the holy Apostles) we haue layd our hands, to certifie them (by this Signe) of thy fauour and gracious goodness toward them: let thy fatherly hand, we beseech thee, euer be ouer them: let thy holy Spirit be euer with them, and so lead them in the knowledge & obedience of thy Word,

that in the end they may obtaine the euerlasting life, through our Lord Iesus Christ, who with thee & the holy Ghost, liueth and reigneth one God, world without end. Amen.

¶ Then the Bishop shall blesse the children, saying thus.

THe blessing of God Almighty, the Father, the Sonne, and the holy Ghost, be vpon you, and remaine with you for euer. Amen.

¶ The Curate of euery Parish, or some other at his appointment, shall diligently vpon Sundayes and holy dayes, halfe an houre before Evening prayer, openly in the Church, instruct and examine so many children of his Parish sent vnto him, as the time will serue, or as he shall thinke conuenient, in some part of this Catechisme.

¶ And all fathers, Mothers, Masters, and Dames shall cause their children, seruants and prentises (which haue not learned their Catechisme) to come to the Church at the time appointed, and obediently to heare, and be ordered by the Curate, vntill such time as they haue learned all that is here appointed for them to learne.

¶ And whensoever the Bishop shall giue knowledge for children to be brought before him to any conuenient place for their Confirmation, then shall the Curate of euery Parish, either bring or send in writing the names of all those children of his Parish, which can say the Articles of the Faith, the Lords prayer, and the tenne Commandements, and also how many of them can answere to the other questions contained in this Catechisme.

¶ And there shall none bee admitted to the holy Communion, vntill such time as hee can say the Catechisme, and be confirmed.

¶ The forme of solemnization of Matrimonie.

First, the Banes must be asked three severall Sundayes, or Holy dayes, in the time of Service, the people being present, after the accustomed manner.

And if the persons that would be married, dwell in diuers Parishes, the Banes must be asked in both Parishes. And the Curate of the one Parish, shall not solemnize Matrimony betwixt them, without a Certificate of the Banes being thrice asked, from the Curate of the other Parish.

At the day appointed for solemnization of Matrimony, the persons to be married shall come into the body of the Church, with their friends and neighbours, and there the Priest shall say thus.



Dearely beloved friends, we are gathered together here in the sight of God, and in the face of this Congregation, to ioine together this man and this woman in holy Matrimony, which is an honourable estate, instituted of God in Paradise, in the time of mans innocencie, signifying vnto vs the mysticall vnion that is betwixt Christ and his Church: which holy estate Christ adorned and beautified with his

presence, & first miracle that he wrought in Cana of Galile, & is commended of S. Paul to be honorable among all men, & therefore is not to be enterprised nor taken in hand vndiscreetly, lightly, or wantonly, to satisfie mens carnal lusts & appetites, like brute beasts that haue no vnderstanding, but reuerently, discreetly, aduisedly, soberly, and in the feare of God, duely considering the causes for which Matrimony was ordained. One was the procreation of children to be brought vp in the feare & nurture of the Lord, & praise of God.

Se-

Of Matrimony.

Secondly, it was ordeined for a remedie against sinne, and to auoid fornication, that such persons as haue not the gift of continencie might marry, & keepe themselves vndeiled members of Christs body. Thirdly, for the mutuall societie, helpe and comfort that the one ought to haue of the other, both in prosperitie and aduersitie, into the which holy estate these two persons present come now to be ioyned. Therefore if any man can shew any iust cause why they may not lawfully be ioyned together, let him now speake, or else hereafter for euer holde his peace.

¶ And also speaking to the persons that shall be married, he shall say.

I Require and charge you, (as you will answer at the dreadfull day of iudgement, when the secrets of all hearts shall be disclosed) that if either of you doe know any impediment why you may not be lawfully ioyned together in Matrimonie, that yee confesse it. For be ye well assured, that so many as be coupled together otherwise then Gods word doeth allow, are not ioyned together by God, neither is their Matrimony lawfull.

¶ At which day of marriage, if any man doe alledge and declare any impediment, why they may not be coupled together in Matrimony by Gods law or the lawes of this Realme, and will be bound, and sufficient sureties with him to the parties, or else put in a caution to the full value of such charges as the persons to be married do sustaine, to prouoe his allegation, then the solemnization must be deferred vnto such time as the truth be tryed. If no impediment be alledged, then shall the Curate say vnto the man.

N wilt thou haue this woman to thy wedded wife, to liue together after Gods ordinance, in the holy estate of Matrimony? wilt thou loue her, comfort her, honour, and keepe her in sickenesse and in health, and forsaking all other, keepe thee only vnto her, so long as you both shall liue?

¶ The man shall answer.

I will.

¶ Then shall the Minister say to the woman.

N wilt thou haue this man to thy wedded husband, to liue together after Gods ordinance, in the holy estate of Matrimony? wilt thou obey him and serue him, loue, honour, and keepe him in sicknesse and in health, and forsaking all other, keepe thee only vnto him, so long as you both shall liue?

¶ The woman shall answer.

I will.

¶ Then shall the Minister say.

Who giueth this woman to be married vnto this man?

¶ And the Minister receiving the woman at her father or friend hands, shall cause the man to

take the woman by the right hand, and so cleaue to giue their troth to other, the man first saying.

I N. take thee N. to my wedded wife, to haue and to holde, from this day forward, for better, for worse, for richer, for poorer, in sickenesse and in health, to loue, and to cherish, till death vs depart, according to Gods holy ordinance: & thereto I plight thee my troth.
¶ Then shall they loose their hands, and the woman taking againe the man by the right hand shall say.
I N. take thee N. to my wedded husband, to haue and to holde, from this day forward, for better, for worse, for richer, for poorer, in sickenesse and in health, to loue, cherish, and to obey, till death vs depart, according to Gods holy ordinance: and thereto I giue thee my troth.

¶ Then shall they againe loose their hands, and the man shall giue vnto the woman a Ring, laying the same vpon the booke, with the accustomed duety to the Minister and Clerke. And the Minister taking the Ring, shall deliuer it vnto the man to put it on the fourth finger of the womans left hand. And the man taught by the Minister, shall say.

With this Ring I thee wed, with my body I thee worship, & with all my worldly goods I thee endow: In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ Then the man leauing the Ring vpon the fourth finger of the womans left hand, the Minister shall say.

Let vs pray.

O Eternall God, creatour and preseruer of all mankind, giuer of all spirituall grace, the author of euerlasting life, send thy blessing vpon these thy seruants, this man and this woman, whom wee blesse in thy Name, that as Isahac and Rebecca liued faithfully together, for these persons may surely performe and keep the vow and covenant betwixt them made (whereof this Ring giuen and receiued is a token and pledge) and may euer remaine in perfect loue and peace together, and liue according to thy Lawes, through Iesus Christ our Lord. Amen.

¶ Then shall the Minister ioyne their right hands together, and say.

Those whom God hath ioyned together, let no man put asunder.

¶ Then shall the Minister speake vnto the people.

Forasmuch as N. and N. haue consented together in holy wedlock, & haue witnessed the same before God and this company, and thereto haue giuen & pledged their troth eitherto other, and haue declared the same by giuing and receiuing of a Ring, and by ioyning of hands, I pronounce that they be man & wife together: In the Name of the Father, & of the Son, and of the holy Ghost. Amen.

C ¶

¶ And

Of Matrimonie.

¶ And the Minister shall adde this blessing.

God the Father, God the Sonne, God the holy Ghost, blesse, preserve, & keep you, the Lord mercifully with his fauour looke vpon you, and so fill you with all spirituall benediction and grace, that you may so liue together in this life, that in the world to come ye may haue life euermore, Amen.

¶ Then the Minister or Clerkes going to the Lords Table, shall say or sing this Psalm following.

Beati omnes. Psal. 128.

*Beati omnes.
Psal. 128.*

Blessed are all they that feare the Lord :
And walke in his wayes.

For thou shalt eat the labour of thy hands :
O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitfull vine : vpon
the walles of thine house.

Thy children like the Oliue branches :
round about thy Table.

Loe, thus shall the man be blessed : that
feareth the Lord.

The Lord from out of Sion shall so blesse
thee: that thou shalt see Hierusalem in prosperitie
all thy life long.

Yea, that thou shalt see thy childrens children :
and peace vpon Israel.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

¶ Of this Psalm.

*Deus misericors.
Psal. 67.*

God be mercifull vnto vs, and blesse vs :
And shew vs the light of his countenance,
and be mercifull vnto vs.

That thy way may be knowne vpon earth :
thy sauing health among all nations.

Let the people praise thee, O God : yea
let all the people praise thee.

O let the Nations reioyce and be glad :
for thou shalt iudge the folke righteously,
and governe the Nations vpon the earth.

Let the people praise thee, O God : let
all the people praise thee.

Then shall the earth bring forth her increase :
and God, euen our owne God shall giue vs
his blessing.

God shall blesse vs : and all the ends of the
world shall feare him.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

¶ The Psalm ended, and the man and the woman kneeling afore the Lords Table, the Minister standing at the Table, and turning his face toward them, shall say.

Lord haue mercy vpon vs.

Answer.

Christ haue mercy vpon vs.

Minister.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.
And leade vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruant, and thy handmaid.

Answer.

Which put their trust in thee.

Minister.

O Lord send them helpe fro thy holy place.

Answer.

And euermore defend them.

Minister.

Be vnto them a towre of strength.

Answer.

From the face of their enimie.

Minister.

O Lord heare our prayer.

Answer.

And let our cry come vnto thee.

Minister.

O God of Abraham, God of Isaac, God of Iacob, blesse these thy seruants, and sow the seede of eternall life in their mindes, that whatsoeuer in thy holy word they shall profitably learne, they may indeed fulfill the same. Looke, O Lord, mercifully vpon them from heauen, and blesse them. And as thou diddest send thy blessing vpon Abraham and Sara, to their great comfort : so vouchsafe to send thy blessing vpon these thy seruants, that they obeying thy will, and alwayes being in safety vnder thy protection, may abide in thy loue vnto their liues end, through Iesus Christ our Lord. Amen.

¶ This prayer next following, shall be omitted, where the woman is past childbirth.

O Mercifull Lord, and heauenly Father, by whose gracious gift mankind is increased : we beseech thee assist with thy blessing these two persons, that they may both be fruitfull in procreation of children, and also liue together so long in godly loue and honestie, that they may see their childrens children, vnto the third and fourth generation, vnto thy praise and honour, through Iesus Christ our Lord Amen.

O God, which by thy mighty power hast made all things of nought, which also (after other things set in order) diddest appoint that out of man (created after thine owne image and similitude) woman should take her beginning, and knitting them together, diddest teach, that it should neuer be lawful to put asunder these, whom thou by Matrimonie hast made one O God, which hast consecrated the state of Matrimonie to such an excellent mystery, that in it is signified and represented the spirituall marriage and vnion betwixt Christ and his Church : looke mercifully vpon these thy seruants, that both this man may loue his wife according

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ding to thy word, as Christ did loue his spouse the Church, who gaue himselfe for it, louing and cherishing it euen as his owne flesh: and also that this woman may be louing and amiable to her husband, as Rachel, wife as Rebecca, faithfull and obedient as Sara, and in all quietnesse, sobrietie and peace, be a follower of holy and godly matrons. O Lord blesse them both, and graunt them to inherite thy euerlasting kingdome, through Iesus Christ our Lord. Amen.

¶ Then shall the Minister say.

Almighty God, which at the beginning did create our first parents Adam and Eue, and did sanctifie and ioynethem together in marriage, powre vpon you the riches of his grace, sanctifie and blesse you, that ye may please him both in body and soule, and liue together in holy loue vnto your liues end. Amen.

¶ Then shall begin the Communion. And after the Gospel shall be said a Sermon, wherein ordinarily (so oft as there is any marriage) the office of a man and wife shall be declared, according to holy Scripture. Or if there be no Sermon, the Minister shall read this that followeth.

All ye which be married, or which intend to take the holy estate of Matrimony vpon you, heare what holy Scripture doeth say as touching the duty of husbands toward their wiues, and wiues toward their husbands.

**Ephel. 5. 20,
&c.**

S. Paul in his Epistle to the Ephesians, the fifth Chapter, doeth giue this commandment to all married men. Ye husbands, loue your wiues, euen as Christ loued the Church, and hath giuen himselfe for it, to sanctifie it, purging it in the fountaine of water, through the word, that hee might make it vnto himselfe a glorious Congregation, nor hauing spot or wrinkle, or any such thing, but that it should be holy and blamelesse. So men are bound to loue their owne wiues as their owne bodies. Hee that loueth his owne wife, loueth himselfe: For neuer did any man hate his owne flesh, but nourisheth and cherisheth it, euen as the Lord doeth the Congregation: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leaue father and mother, and shall be ioyned vnto his wife, and they two shall be one flesh. This mystery is great, but I speake of Christ, and of the Congregation. Neuertheless, let euery one of you so loue his owne wife, euen as himselfe.

Likewise the same Saint Paul writing to the Colossians, speaketh thus to all men that be married: Yee men, loue your wiues, and be not bitter vnto them. **Col 3. 19.**

Heare also what Saint Peter the Apostle of Christ, which was himselfe a married man, saith vnto all men that are married: Ye husbands, dwell with your wiues according to knowledge, giuing honour vnto the wife, as vnto the weaker vessell, and as heires together of the grace of life, so that your prayers be not hindered. **1. Pet. 3. 7.**

Hitherto ye haue heard of the duty of the husband toward the wife. Now likewise yee wiues, heare and learne your duties towards your husbands, euen as it is plainly set forth in holy Scripture.

Saint Paul (in the forenamed Epistle to the Ephesians) teacheth you thus: Ye women, submit your selues vnto your owne husbands, as vnto the Lord. For the husband is the wiues head, euen as Christ is the head of the Church, and he is also the Sauour of the whole body. **Ephel. 5. 21. to verse 25.**

Therefore as the Church or Congregation is subiect vnto Christ: so likewise let the wiues also be in subiection vnto their owne husbands in all things. And againe hee saith, Let the wife reuerence her husband. And (in his Epistle to the Colossians) S. Paul giueth you this short lesson: Yee wiues, submit your selues vnto your owne husbands, as it is convenient in the Lord. **Col 3. 18.**

Saint Peter also doeth instruct you very godly, thus saying, Let wiues be subiect to their owne husbands, so that if any obey not the Word, they may be wonne without the Word, by the conuersation of the wiues, while they behold your chaste conuersation coupled with feare: Whose apparell let it not be outward, with broided haire, and trimming about with gold, euer in putting on of gorgeous apparell: but let the hid man which is in the heart, be without all corruption, so that the spirit be milde and quiet, which is a precious thing in the sight of God. For after this manner (in the olde time) did the holy women which trusted in God, apparell themselves, being subiect to their owne husbands, as Sara obeyed Abraham, calling him lord, whose daughters yee are made, doing well, and not being dismayed with any feare. **1. Pet. 3. 1. to verse 7.**

¶ The new married persons (the same day of their marriage) must receiue the holy Communion.

¶ The

¶ The order for the visitation of the sicke.

¶ The Minister entering into the sicke persons house, shall say, Peace be in this house, and to all that dwell in it.

¶ When he cometh into the sicke persons presence, hee shall say, kneeling downe.

Remember not Lord our iniquities, nor the iniquities of our forefathers. Spare vs good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and bee not angry with vs for euer.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.

And leade vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruant.

Answer.

Which putteth his trust in thee.

Minister.

Send him helpe from thy holy place.

Answer.

And euermore mightily defend him.

Minister.

Let the enemy haue none aduantage of him.

Answer.

Nor the wicked approach to hurt him.

Minister.

Be vnto him, O Lord, a strong tower.

Answer.

From the face of his enemy.

Minister.

Lord heare our prayers.

Answer.

And let our cry come vnto thee.

Minister.

O Lord looke downe from heauen, behold, visit and relieue this thy seruant. Looke vpon him with the eyes of thy mercy, giue him comfort and sure confidence in thee, defend him from the danger of the enemy, and keepe him in perpetuall peace and safetie, through Iesus Christ our Lord. Amen.

Hear vs, Almighty and most mercifull God and Sauiour, extend thy accustomed goodnesse to this thy seruant, which is grieved with sicknesse: visit him, O Lord, as thou didst visit Peters wifes mother, and the captaines seruant. So visite and restore vnto this sicke person his former health, (if

it be thy will) or else giue him grace (so to take thy visitation, that after this painefull life ended, hee may dwell with thee in life euerlasting. Amen.

¶ Then shall the Minister exhort the sicke person after this forme, or other like.

Dearely beloued know this, that Almighty God is the Lord of life and death, and ouer all things to them pertaining, as youth, strength, health, age, weaknesse, and sicknesse: Wherefore whatsoever your sicknesse is, know you certainly that it is Gods visitation. And for what cause soeuer this sicknesse is sent vnto you, whether it be to trie your patience for the example of other, and that your faith may be found in the day of the Lord, laudable, glorious, and honourable, to the increase of glory and endless felicitie, or else it be sent vnto you to correct and amend in you whatsoever doeth offend the eyes of your heauenly Father: Know you certainly, that if you truly repent you of your sinnes, and beare your sicknesse patiently, trusting in Gods mercy, for his deare Sonne Iesus Christs sake, and render vnto him humble thanks for his Fatherly visitation, submitting your selfe wholly to his will, it shal turne to your profit, and helpe you forward in the right way that leadeth vnto euerlasting life,

¶ If the person visited be very sicke, then the Curate may end his exhortation in this place.

Take therefore in good worth the chastisement of the Lord: For whom the Lord loueth, he chastiseth: yea, as S. Paul saith, hee scourgeth euery sonne which he receiueth. If ye endure chastisement, he offereth himselfe vnto you, as vnto his owne children. What sonne is hee that the father chastiseth not? If ye be not vnder correction (whereof all true children are partakers) then are yee bastards, and not children. Therefore, seeing that when our carnall fathers doe correct vs, we reuerently obey them: shall we not now much rather be obedient to our spirituall Father, and so liue? And they for a few dayes doe chastise vs, after their owne pleasure: but he doeth chastise vs for our profit, to the intent hee may make vs partakers of his holinesse. These wordes (good brother) are Gods words, and written in holy Scripture for our comfort and instruction, that wee should patiently & with thanksgiuing, beare our heauenly Fathers correction, whensoever by any manner of aduersitie it shal please his gracious goodnesse to visit vs. And there should

The visitation of the sicke.

should bee no greater comfort to Christian persons, then to be made like vnto Christ, by suffering patiently aduersities, troubles, and sicknesses. For hee himselfe went not vp to ioy, but first he suffered paine, hee entred not into his glory, before hee was crucified: So truely our way to eternal ioy is, to suffer here with Christ, and our doore to enter into eternall life is, gladly to die with Christ, that wee may rise againe from death, and dwell with him in euertlasting life. Now therefore, taking your sickness, which is thus profitable for you; patiently, I exhort you in the Name of God, to remember the profession which you made vnto God in your baptisme. And forasmuch as after this life there is a count to be giuen vnto the righteous Iudge, of whom all must be iudged without respect of persons: I require you to examine your selfe, and your state, both toward God and man, so that accusing and condemning your selfe for your own faults, you may find mercy at your heauenly Fathers hand for Christs sake, and not be accused and condemned in that fearefull iudgement. Therefore I shall shortly rehearse the Articles of our faith, that you may know whether you doe belecue as a Christian man should, or no.

¶ Then the Minister shall rehearse the Articles of the faith, saying thus.

Doest thou beleue in God the Father Almighty? (*And so forth, as it is in Baptisme.*)

¶ Then shall the Minister examine whether he be in charity with all the world, exhorting him to forgiue from the bottom of his heart all persons that haue offended him: and if he haue offended other, to aske them forgiuenesse, and where he hath done iniurie or wrong to any man, that he make amends to the vtmost of his power. And if he haue misfore disposed of his goods, let him then make his will, and also declare his debts, what hee oweth, and what is owing vnto him, for discharging of his conscience, and quietnesse of his executors. But men must bee oft admonished that they set an order for their temporall goods and lands, when they be in health.

These words before rehearsed, may bee said before the Minister begin his prayer, as he shall see cause.

The Minister may not forget, nor omit to mooue the sicke person (and that most earnestly) to liberallitie toward the poore.

Here shall the sicke person make a speciall confession if he feele his conscience troubled with any weighty matter. After which confession, the Minister shall absolue him after this sort.

Our Lord Iesus Christ, who hath left power to his Church, to absolue all

sinners which truely repent and beleue in him, of his great mercie forgiue thee thine offences, and by his authority committed to mee, I absolue thee from all thy sinnes, in the Name of the Father and of the Sonne, and of the holy Ghost Amen.

And then the Minister shall say this Collect following.

¶ Let vs pray.

O Most mercifull God, which according to the multitude of thy mercies doest so put away the sinnes of those which truely repent, that thou rememberest them no more, open thine eye of mercie vpon this thy seruant, who most earnestly desireth pardon and forgiuenesse. Renuie in him (most louing Father) whatsoever hath bin decayed by the fraud and malice of the deuill, or by his owne carnall will and frailnesse, preserve and continue this sicke member in the vnitie of the Church, consider his contrition, accept his teares, assuage his paine, as shall bee seene to thee most expedient for him. And forasmuch as he putteth his full trust onely in thy mercie, impute not vnto him his former sinnes, but take him vnto thy fauour, through the merits of thy most dearly beloued Sonne Iesus Christ, Amen.

Then shall the Minister say this Psalme.

In thee, O Lord, haue I put my trust, let me neuer be put to confusion: but rid me and deliuer me in thy righteousness, encline thine eare vnto me, and saue me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to helpe me, for thou art my house of defence, and my castle.

Deliuer me, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

For thou, O Lord God, art the thing that I long for: thou art my hope, euen from my youth.

Through thee haue I beene holden vp euer since I was borne: thou art hee that tooke me out of my mothers wombe, my praise shall alway be of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

O let my mouth bee filled with thy praise: (that I may sing of thy glory) and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speake against me, and they that lay waite for my soule, take their counsell together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

*In te Domine
speraui.
Psal. 71.*

The Communion of the sicke.

Goe not farre from me, O God : my God
haffe thee to helpe me.

Let them bee confounded and perishe, that
are against my soule : let them bee couered
with shame and dishonour, that seeke to doe
me euill.

As for mee, I will patiently abide alway:
and will praise thee more and more.

My mouth shall dayly speake of thy righte-
ousnesse and saluation : for I know no end
thereof.

I will goe forth in the strength of the
Lord God : and will make mention of thy
righteousnesse only.

Thou, O God, hast taught mee from my
youth vntill now : therefore will I tell of thy
wonderous workes.

For sake me not, O God, in mine old age,
when I am gray headed : vntill I haue shew-
ed thy strength vnto this generation, and
thy power to all them that are yet for to
come.

Thy righteousness, O God, is very high:
and great things are they that thou hast
done, O God, who is like vnto thee ?

O what great troubles and aduersities hast
thou shewed me, and yet diddest thou turne
and refresh mee : yea, & broughtest me from
the depth of the earth againe.

Thou hast brought mee to great honour:
and comforted me on euery side.

Therefore will I praise thee and thy faith-
fulnesse (O God) playing vpon an instru-
ment of musicke : vnto thee will I sing vpon
the Harpe, O thou holy One of Israel.

My lips will be faine when I sing vnto thee,
& so wil my soule whom thou hast delivered:

My tongue also shall talke of thy righte-
ousnesse all the day long : for they are con-
founded and brought vnto shame that seeke
to doe me euill.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Adding this.

O Saviour of the world, saue vs, which by
thy crosse and precious blood hast re-
deemed vs, help vs we beseech thee, O God.

¶ Then shall the Minister say.

THe Almighty Lord, which is a most
strong tower to all them that put their
trust in him, to whom all things in heauen,
in earth, and vnder the earth doe bow and
obey, be now and euermore thy defence, and
make thee know and feele, that there is none
other name vnder heauen given to man, in
whom, and through whom thou mayest re-
ceiue health and saluation, but onely the
Name of our Lord Iesus Christ. Amen.

¶ The Communion of the sicke.

FOrasmuch as all mortall men be subject to many sudden perils, diseases, and sicknesses, and euer vn-
certaine what time they shall depart out of this life : therefore to the intent they may be alwayes
in a readinesse to die whensoever it shall please Almighty God to call them, the Curate shall diligently
from time to time, but specially in the plague time, exhort their Parishioners to the oft receiuing (in
the Church) of the holy Communion of the body and blood of our Saviour Christ : which if they doe,
they shall haue no cause in their sudden visitation to bee vnquiet for lacke of the same. But if the sicke
person be not able to come to the Church, and yet is desirous to receiue the Communion in his house,
then hee must giue knowledge ouer night, or else early in the morning, to the Curate, signifying also
how many be appointed to Communicate with him : And hauing a convenient place in the sicke mans
house, where the Curate may reuerently minister, and a good number to receiue the Communion with the
sicke person, with all things necessary for the same, he shall there minister the holy Communion.

The Collect.

Almighty and euerli-
ving God, maker of
mankind, which doest
correct those whom
thou doest loue, and
chastisest euery one
whome thou doest re-
ceiue : wee beseech thee to haue mercie vpon
this thy seruant, visited with thy hand,
and to grante that hee may take his sickness
patiently, and recouer his bodily health (if
it bee thy gracious will) and whensoever his
soule shall depart from the bodie, it may be
without spot presented vnto thee, through
Iesus Christ our Lord. Amen.

The Epistle.

MY sonne, despise not the correction of Heb. 12 5.
the Lord, neither faint when thou art
rebuked of him. For whom the Lord loveth,
him hee correcteth : yea, and hee scourgeth
euery sonne whom he receiueth.

The Gospel.

Verely, verely I say vnto you, hee that
heareth my word, and beleueth on
him that sent me, hath euerlasting life, and
shall not come into damnation, but passeth
from death vnto life.

*¶ At the time of the distribution of the holy Sa-
crament, the Priest shall first receiue the Com-
munion himselfe, and after Minister vnto them
that be appointed to communicate with the sicke.*

¶ But

The order for the buriall of the dead.

¶ But if a man either by reason of extremitie of sicknesse, or for want of warning in due time to the Curate, or for lacke of company to receiue with him, or by any other iust impediment, doe not receiue the Sacraments of Christs body and blood: then the Curate shall instruct him, that if hee doe truly repent him of his sinnes, and stedfastly beleue that Iesus Christ hath suffered death vpon the Crosse for him, and shed his blood for his redemption, earnestly remembering the benefits hee hath thereby, and giuing him heartie thanks therefore, he dothe eat and drinke the body and blood of our Sauour Christ profitably to his soules health, although hee doe

not receiue the Sacrament with his mouth.

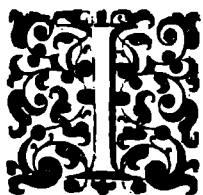
¶ When the sicke person is visited, and receiueth the holy Communion all at one time, then the Priest for more expedition, shall cut off the forme of the visitation at the Psalme, (In thee, O Lord, haue I put my trust) and goe straights to the Communion.

¶ In the time of plague, sweat, or such other like contagious times of sicknesse, or diseases, when none of the Parish or neighbours can be gotten to communicate with the sicke in their houses, for feare of the infection, vpon speciall request of the diseased, the Minister may alone communicate with him.

¶ The order for the buriall of the dead.

¶ The Minister meeting the corpes at the Church stile, shall say, or els the Minister and Clerkes shall sing, and so goe either vnto the Church, or towards the graue.

John 11.25,
26.



Am the Resurrection and the Life (sayth the Lord) hee that beleueth in me, yea, though hee were dead, yet shall he liue. And whosoever liueth, and beleueth in mee, shall not die for euer.

Iob 19.25,
26,27.

I Know that my Redeemer liueth, and that I shall rise out of the earth in the last day, and shall be couered againe with my skinn, and shall see God in my flesh: yea, and I my selfe shall behold him, not with other, but with these same eyes.

1. Tim 6.7.
Iob 1.21.

WE brought nothing into this world, neither may wee cary any thing out of this world. The Lord giueth, and the Lord taketh away. Euen as it pleaseth the Lord, so commeth things to passe: Blessed be the Name of the Lord.

¶ When they come to the graue, whi'e the corpes is made reasie to be laide into the earth, the Minister shall say, or the Minister and Clerkes shall sing.

Iob 14.1,2.

MAN that is borne of a woman, hath but a short time to liue, and is full of miserie. Hee commeth vp and is cut downe like a flowre: hee fleeth as it were a shadow, and neuer continueth in one stay. In the midst of life, we be in death: of whom may we seeke for succour, but of thee, O Lord, which for our sinnes iustly art displeased? Yet O Lord God most holy, O Lord most mighty, O holy and most mercifull Sauour, deliuer vs not into the bitter paines of eternall death. Thou knowest Lord the secrets of

our hearts, shut not vp thy mercifull eyes to our prayers: But spare vs Lord most holy, O God most mighty, O holy and mercifull Sauour, thou most worthy iudge eternall, suffer vs not at our last houre for any paines of death to fall from thee.

¶ Then while the earth shall be cast vpon the body, by some standing by, the Minister shall say.

FORASMUCH as it hath pleased Almighty God of his great mercie, to take vnto himselfe the soule of our deare brother here departed, wee therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certaine hope of resurrection to eternall life, through our Lord Iesus Christ, who shall change our vile bodie, that it may be like to his glorious body, according to the mighty working, whereby he is able to subdue all things to himselfe.

¶ Then shall be sung or said.

I Heard a voice from heauen, saying vnto me, Write, From henceforth blessed are the dead that die in the Lord: Euen so saith the spirit, that they rest from their labours. Reuel. 14.13.

¶ Then shall follow this Lesson, taken out of the 15. Chapter to the Corinthians, the first Epistle.

CHRIST is risen from the dead, and become the first fruits of them that sleep. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all die, euen so by Christ shall all be made aliu, but every man in his owne order. The first is Christ, then they that are Christs at his comming. Then commeth the end, when he hath deliuered vp the kingdom to God the Father, when he hath put downe all rule, and all authority and power. For hee must reigne till hee haue put all his enemies vnder his feete. The last enemy that shall be destroyed, is death. For hee hath put all things

1. Cor. 15.20

The buriall of the dead.

things vnder his feet. But when he saith, All things are put vnder him, it is manifest that he is excepted which hath put all things vnder him. When all things are subdued vnto him, then shall the Son also himselfe be subiect vnto him that put all things vnder him, that God may be all in all. Else what doe they which are baptized ouer the dead, if the dead rise not at all? Why are they then baptized ouer them? yea, and why stand we alway then in icopardy? By our reioicing which I haue in Christ Iesus our Lord, I die daily. That I haue fought with beasts at Ephesus after the maner of men, what aduantage it me, if the dead rise not againe? Let vs eate and drinke, for to morrow we shall die. Be not yee deceiued, euill words corrupt good maners. Awake truly out of sleepe, and sinne not. For some haue not the knowledge of God. I speake this to your shame. But some man will say, How rise the dead? With what body shall they come? Thou foole, that which thou sowest, is not quickned except it die. And what sowest thou? thou sowest not that body that shall be, but bare corne, as of wheate or some other: but God giueth it a body at his pleasure, to euery seede his owne body. All flesh is not one maner of flesh: but there is one maner of flesh of men, another maner of flesh of beasts, another of fishes, another of birds. There are also celestiall bodies, and there are bodies terrestriall. But the glory of the celestiall is one, and the glory of the terrestriall is another. There is one maner glory of the Sunne, another glory of the Moone, and another glory of the starres. For one starre differeth from another in glory: So is the resurrection of the dead. It is sown in corruption, it riseth againe in incorruption: it is sown in dishonour, it riseth againe in honour: it is sown in weaknesse, it riseth againe in power: it is sown a naturall body, it riseth againe a spirituall body. There is a naturall body, and there is a spirituall body: as it is also written, The first man Adam was made a liuing soule, and the last Adam was made a quickning spirit. Howbeit, that is not first which is spirituall, but that which is naturall, and then that which is spirituall. The first man is of the earth, earthy: The second man is the Lord from heauen, heavenly. As is the earthy, such are they that be earthy. And as is the heavenly, such are they that are heavenly. And as wee haue borne the image of the earthy, so shall wee beare the image of the heavenly. This say I brethren, that flesh and blood cannot inherit the kingdome of God, neither doeth corruption inherite incorruption. Behold, I shew you a mystery. Wee shall not all sleepe, but wee shall all be

changed, and that in a moment, in the twinkling of an eye, by the last trumpe. For the trumpe shall blow, and the dead shall rise incorruptible, and we shall be changed: for this corruptible must put on incorruption, and this mortall must put on immortalitie. When this corruptible hath put on incorruption, and this mortall hath put on immortalitie, then shall be brought to passe the saying that is written, Death is swallowed vp into victory: Death where is thy sting? Hell where is thy victory? The sting of death is sinne, and the strength of sinne is the Law: but thanks be vnto God, which hath giuen vs victorie through our Lord Iesus Christ. Therefore my deare brethren, be yee stedfast and vnmoueable, alwayes rich in the worke of the Lord, forasmuch as yee know how that your labour is not in vaine in the Lord.

¶ The Lesson ended, the Minister shall say.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.

And leade vs not into temptation.

Answer.

But deliuer vs from euill, Amen.

Minister.

Almighty God, with whom doe liue the spirits of them that depart hence in the Lord, and in whom the soules of them that be elected, after they be deliuered from the burden of the flesh, be in ioy and felicity: We giue thee hearty thanks for that it hath pleased thee to deliuer this N. our brother out of the miseries of this sinfull world, beseeching thee, that it may please thee of thy gracious goodnesse, shortly to accomplish the number of thine elect, and to hasten thy Kingdome, that we with this our brother, and all other departed in the true faith of thy holy Name, may haue our perfect consummation and blisse both in body and soule, in thy eternall and euerlasting glory. Amen.

The Collect.

O Mercifull God, the Father of our Lord Iesus Christ, who is the resurrection and the life, in whom whosoever beleueth, shall liue though hee die, and whosoever liueth, and beleueth in him, shall not die eternally, who also taught vs (by his holy Apostle Paul) not to bee sorry as men without hope, for them that sleepe in him: we meekely beseech thee, O Father, to raise vs vp from the death of sinne, vnto the life of righteousness, that when we shall depart this life, we may rest in him, as our hope is this our brother doeth: and that at the generall resurrection in the last day we may be found acceptable in thy sight, and receiue that blessing which

Churching of women.

which thy welbeloued Sonne shall then pronounce to all that loue and feare thee, saying, Come yee blessed children of my Father, receiue the kingdome prepared for you

from the beginning of the world: Graunt this, wee beseech thee, O mercifull Father, through Iesus Christ our Mediatour and Redeemer.

¶ The thanksgiuing of women after child-birth, commonly called the Churching of women.

¶ *The woman shall come into the Church, and there shall kneele downe in some conuenient place, nigh vnto the place where the Table standeth, and the Priest standing by her, shall say these words, or such like, as the cause shall require.*



Orasmuch as it hath pleased Almighty God of his goodnesse to giue you safe deliuerance, and hath preserved you in the great danger of childe-birth, yee

shal therefore giue hearty thanks vnto God, and pray.

¶ *Then shall the Priest say this Psalme.*

Psal. 121.

I Haue lifted vp mine eyes vnto the hilles: from whence commeth my helpe.

My helpe commeth euen from the Lord: which hath made heauen and earth.

He will not suffer thy foote to be mooued: and he that keepeth thee will not sleepe.

Behold, he that keepeth Israel: shall neither slumber nor sleepe.

The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

So that the Sunne shall not burne thee by day: nor the Moone by night.

The Lord shall preserve thee from all euill: yea, it is euen hee that shall keepe thy soule.

The Lord shall preserve thy going out and thy comming in: from this time forth for euermore.

Glory be to the Father, and to the, &c.

As it was in the beginning is now, &c.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Our Father which art in heauen, &c.

And leade vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

Priest.

O Lord saue this woman thy seruant.

Answer.

Which putteth her trust in thee.

Priest.

Be thou to her a strong tower.

Answer.

From the face of her enemy:

Priest.

O Lord heare our prayer.

Answer.

And let our crie come vnto thee.

Priest.

¶ *Let vs Pray.*

O Almighty God, which hast deliuered this woman thy seruant from the great paine and perill of child-birth: graunt wee beseech thee most mercifull Father, that shee throw thy helpe, may both faithfully liue, and walke in her vocation according to thy will in this life present, and also may be partaker of euertlasting glory in the life to come, through Iesus Christ our Lord. Amen.

¶ *The woman that commeth to giue her thanks, must offer her accustomed offerings: and if there be a Communion, it is conuenient that shee receiue the holy Communion.*

¶ A Commination against sinners, with certaine prayers to be vsed diuers times in the yeere.

¶ *After Morning prayer, the people being called together by the ringing of a Bell, and assembled in the Church, the English Letany shall bee said after the accustomed manner: when ended, the Minister shall goe into the Pulpit, and say thus.*



Brethren, in the Primitiue Church there was a godly discipline, that at the beginning of Lent such persons as were notorious sinners, were put to open penance, and punished in this world. that their soules might bee saued in the day of the Lord: and that other admonished by their

example, might be y more afraid to offend.

In the stead whereof, vntill the said discipline may be restored againe (which thing is much to bee wished) it is thought good, that at this time (in your presence) should be read the generall sentences of Gods cursing against impenitent sinners, gathered out of the 27. Chapter of Deuteronomie, and other places of Scripture: and that ye should answer to euery sentence, Amen: to the intent that you being admonished of the great indignation of God against sinners, may the rather be called to earnest and true repen-

A Communion.

repentance, and may walke more warily in these dangerous dayes, fleeing from such vices, for the which ye affirme with your owne mouthes the curse of God to be due.

Deut. 27. 15.

Curled is the man that maketh any carved or molten image, an abomination to the Lord, the worke of the hands of the craftsman, and putteth it in a secret place to worship it.

And the people shall answer and say.

Amen.

Minister.

Deut. 27. 16.

Curled is hee that curseth his father and mother.

Answer.

Amen.

Minister.

Deut. 27. 17.

Curled is hee that remooueth away the marke of his neighbours land.

Answer.

Amen.

Minister.

Deut. 27. 18.

Curled is he that maketh the blinde to go out of his way.

Answer.

Amen.

Minister.

Deut. 27. 19.

Curseth is he that letteth in iudgement the right of the stranger, of them that be fatherlesse, and of widowes.

Answer.

Amen.

Minister.

Deut. 27. 24.

Curled is hee that smiteth his neighbour secretly.

Answer.

Amen.

Minister.

Leuit. 20. 10.

Curled is hee that lieth with his neighbors wife.

Answer.

Amen.

Minister.

Deut. 27. 25.

Curled is he that taketh reward to slay the soule of innocent blood.

Answer.

Amen.

Minister.

Ierem. 17. 5.

Curled is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

Answer.

Amen.

Minister.

Math. 23. 48.
1. Cor. 6. 9, 10.
Gal. 5. 19, 20, 21.

Curled are the vnmercifull, the fornicators, & adulterers, and the couetous persons, the worshippers of images, slanderers, drunkards, and extortioners.

Answer.

Amen.

Minister.

Now seeing that all that be accursed (as the Prophet Dauid beareth witnesse) which doe erre and goe astray from the Commandements of God, let vs (remembering the dreadfull iudgement hanging ouer our heads, and being alwayes at hand) returne vnto our Lord God, with all contrition and meekenesse of heart, bewailing and lamenting our sinfull life, knowledging and confessing our offences, and seeking to bring forth worthy fruits of penance. * For now is the axe put vnto the roote of the trees, so that euery tree which bringeth not forth good fruit, is hewen downe, and cast into the fire.

Psal. 119. 21.

Math. 3. 10.

Heb. 10. 31.

Psal. 11. 6.

Ier. 23. 21.

Mal. 3. 2.

Math. 3. 12.

2 Thes. 5

Rom. 2. 4, 5

Prou. 1. 28. 29

Math. 25. 10, 11, 12.

Math. 25. 41.

2. Cor. 6

Iohn. 9. 4, 5.

* It is a fearefull thing to fall into the hands of the liuing God: hee shall powre downe raine vpon the sinners, * Inare, fire and himstone, storme and tempest, this shall be their portion to drinke. For loe, * the Lord is come out of his place, to visit the wickednesse of such as dwell vpon the earth. But * who may abide the day of his coming? Who shall be able to endure when hee appeareth? * His sunne is in his hand, and he wil purge his floore, and gather his wheat into the barn: but hee will burne the chaffe with vquenchable fire. * The day of the Lord commeth as a thiefe in the night, and when men shall say, Peace, and all things are safe, then shall sudden destruction come vpon them, as sorrow cometh vpon a woman trauailing with childe, and they shall not escape. Then * shall appeare the wrath of God in the day of vengeance, which obstinate sinners through the stubbornnesse of their heart haue heaped vnto themselves, which despised the goodnesse, patience, and long sufferance of God, when hee called them continually to repentance. * Then shall they call vpon me (saith the Lord) but I will not heare, they shall seeke mee early, but they shall not finde mee, and that because they hated knowledge, and receiued not the feare of the Lord, but abhorred my counsell, and despised my correction. Then shall it bee too late to * knocke, when the doore shall be shut, and too late to crie for mercie, when it is the time of iustice. O terrible voyce of most iust iudgement, which shall be pronounced vpon them, when it shall be said vnto them, * Goe yee curled into the fire euellasting, which is prepared for the deuill and his angels.

* Therefore brethren, take wee heed betime, while the day of saluation lasteth, for the night cometh, when no man can worke: but * let vs while wee haue the light, beleeue in the light, and walke as children of

of

A Commination.

Matth. 5. 30. of the light, that wee bee not cast into the utter darkenesse, * where is weeping and gnashing of teeth. Let vs not abate the goodnesse of God, which calleth vs mercifully to amendment, and of his endlesse pitie, promiserh vs forgiuenesse of that which is past, if (with a whole mind and true heart) we turne vnto him, * For though our finnes be as red as scarlet, they shall be as white as snowe, and though they bee like purple, yet shall they be as white as woodl.

Ezek. 18. 30. * Turne you cleane (saith the Lord) from all your wickednesse, and your sinne shall not be your destruction.

Cast away from you all your vngodlinesse chat yee haue done, make you new hearts, and a new Spirit. Wherefore will yee die, O ye house of Israel, seeing that I haue no pleasure in the death of him that dieth, saith the Lord God? Turne you then, and yee shall liue.

1. Iohn 2. 1. 2. * Although we haue sinned, yet haue wee an Aduocate with the Father, Iesus Christ the righteous, and hee it is that obtaineth grace for our finnes.

Ps. 53. 5. * For hee was wounded for our offences, and smitten for our wickednes. Let vs therefore returne vnto him, who is the mercifull receiuer of all true penitent sinners, assuring our selues, that he is ready to receiue vs, and most willing to pardon vs, if we come to him with faithfull repentance, if wee will submit our selues vnto him, and from hencefoorth walke in his wayes, * if we will take his easie

Mat. 11. 29, 30 yoke and light burden vpon vs, to follow him in lowlinesse. patience, and charitie, and bee ordered by the gouernance of his holy spirit, seeking alwayes his glory and seruing him duely in our vocation, with thanksgiving: his if wee doe, Christ will deliuer vs from the curse of the Law, and from the extreme malediction which shall light vpon them that shall bee set on the left hand, and he will set vs on his * right hand, and giue vs the blessed benediction of his Father, commaunding vs to take possession of his glorious kingdome, vnto the which hee vouchsafe to bring vs all for his infinite mercie. Amen.

Mat. 25. 33, 34 *¶ Then shall they all kneele vpon their knees, and the Minister and Clerkes kneeling (where they are accustomed to say the Litanie) shall say this Psalme.*

re me
Ps. 51 **H**Aue mercie vpon mee, O God, after thy great goodnesse: according to the multitude of thy mercies doe away mine offences.

Wash me thoroughly from my wickednes: and cleanse me from my sinne.

For I acknowledge my faults: and my sinne is euer before me.

Against thee onely haue I sinned, and done this euill in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

Behold, I was shapen in wickednesse: and in sinne hath my mother conceived me.

But loe, thou requirest truth in the inward parts: and shalt make me to vnderstand wisdom secretly.

Thou shalt purge mee with hysope, and I shall bee cleane: thou shalt wash mee, and I shall be whiter then snowe.

Thou shalt make mee heare of ioy and gladnesse: that the bones which thou hast broken may reioyce.

Turne thy face from my finnes: and put out all my miideedes.

Make me a cleane heart, O God: and renew a right spirit within me.

Cast me not away from thy presence: and take not thy holy Spirit from me.

O giue me the comfort of thy helpe againe: and stablish me with thy free Spirit.

Then shall I teach thy wayes vnto the wicked: and sinners shall bee conuerred vnto thee.

Deliuere mee from blood-guiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

Thou shalt open my lips (O Lord:) my mouth shall shew thy praise.

For thou desirest no sacrifice: else would I giue it thee: but thou delightest not in burnt offering.

The sacrifice of God is a troubled Spirit: a broken and a contrite heart (O God) wilt thou not despise.

O be fauourable and gracious vnto Sion: build thou the walles of Ierusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt offerings and oblations: then shall they offer young bullockes vpon thine Altar.

Glory be to the Father, and to the, &c.

As it was in the beginning is now, &c.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Our Father which art in heaven, &c.

And leade vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

Minister.

—O Lord saue thy seruants.

Answer.

Which putteth their trust in thee.

Minister.

D

Send

A Commination.

Send them helpe from aboue.

Answer.

And euermore mightily defend them.

Minister.

Helpe vs, O God our Sauour.

Answer.

And for the glory of thy Names sake deliver vs: bee mercifull vnto vs sinners, for thy Names sake.

Minister.

O Lord heare our prayers.

Answer.

And let our cry come vnto thee.

¶ Let vs Pray.

O Lord we beseech thee mercifully heare our prayers, and spare all those which confesse their sinnes vnto thee, that they, whose consciences by sinne are accused, by thy mercifull pardon may bee absolved through Iesus Christ our Lord, Amen.

O Most mighty God, and mercifull Father, which hast compassion on all men, and hatest nothing that thou hast made, which wouldest not the death of a sinner, but that hee should rather turne from sinne, & be saued: mercifully forgine vs our trespasses, receiue and comfort vs, which

bee grieued and wearied with the burden of our sinnes: thy propertie is to haue mercie, to thee onely it appertaineth to forgine sins. Spare vs therefore good Lord, spare thy people whom thou hast redeemed: enter not into iudgement with thy seruants, which be vile earth, and miserable sinners: but so turne thine ire from vs, which meckly know ledge our vilenesse, and truly repent vs of our faults: so make haste to helpe vs in this world, that wee may euer liue with thee in the world to come, through Iesus Christ our Lord. Amen.

¶ Then shall the people say *that followeth after the Minister.*

Turne thou vs, O good Lord, and so shall wee bee turned: be fauourable, O Lord, bee fauourable to thy people, which turne to thee in weeping, fasting, and praying: for thou art a mercifull God, full of compassion, long suffering, and of great pitie. Thou sparest when wee deserue punishment, and in thy wrath thinkest vpon mercie. Spare thy people, good Lord, spare them and let not thine heritage bee brought to confusion. Heare vs, O Lord, for thy mercie is great, and after the multitude of thy mercies looke vpon vs.

F I N I S.

THE



THE PSALMES OF DAVID,

Of that Translation, which is commonly
vsed in the Churches.

Morning
prayer.

Beatus vir qui non abiit. Psal. 1.



Blessed is the man that hath
not walked in the counsell
of the vngodly, nor stand
in the way of sinners: and
hath not sit in the seate of
the scornfull.

2 But his delight is in the Law of the
Lord: and in his Law will hee exercise him-
selfe day and night.

3 And hee shall be like a tree planted by
the water side: that will bring forth his fruit
in due season.

4 His lease also shall not wither: and
looke whatsoeuer he doeth, it shall prosper.

5 As for the vngodly, it is not so w them:
but they are like the chaffe which the winde
scattereth away from the face of the earth.

6 Therefore the vngodly shal not be able
to stand in the iudgement: neither the sin-
ners in the Congregation of the righteous.

7 But the Lord knoweth the way of the
righteous: and the way of the vngodly shall
perish.

Quare fremuerunt. Psal. 2.

Why doe the heathen so furiously
rage together: and why doe the
people imagine a vaine thing?

2 The Kings of the earth stand vp, and
the rulers take counsell together: against the
Lord, and against his Anointed.

3 Let vs breake their bonds asunder: and
cast away their cords from vs.

4 He that dwelleth in heauen shall laugh
them to scorn: the Lord shall haue them in
derision.

5 Then shall he speake vnto them in his
wrath: and vexe them in his sore displeasure.

6 Yet haue I set my King: vpon my ho-
ly hill of Sion.

7 I will preach the Law whereof the Lord
hath said vnto me: Thou art my Sonne, this
day haue I begotten thee.

8 Desire of me, and I shall giue thee the
heathen for thine inheritance: and the vt-
termost parts of the earth for thy possession.

9 Thou shalt bruiſe them with a rod of yro:
& breake them in pecies like a potters vessell.

10 Be wise now therefore, O ye kings. be
learned, yee that are Iudges of the earth.

11 Serue the Lord in feare: and reioyce
vnto him with reuerence.

12 Kisse the Sonne, lest he be angry, and
so yee perish from the right way: if his wrath

be kindled (yea but a little) blessed are all
they that put their trust in him.

Domine quid. Psal. 3.

Lord how are they increased y trouble
me: many are they that rise against me.

2 Many a one there be that say of my
soule: there is no helpe for him in his God.

3 But thou, O Lord, art my defender: thou
art my worship, and the lifter vp of my head.

4 I did call vpon the Lord with my voice:
and he heard me out of his holy Hill.

5 I laid me downe and slept, and rose vp
again: for the Lord sustained me.

6 I will not be afraid for ten thousands
of people: that haue set themselues against
me round about.

7 Vp Lord and helpe mee, O my God:
for thou smitest all mine enemies vpon the
cheeke bone, thou hast broken the teeth of
the vngodly.

8 Saluation belongeth vnto the Lord:
and thy blessing is vpon the people.

Cum invocarem. Psal. 4.

Hear me when I call, O God of my
righteousnesse: for thou hast set me at
libertie when I was in trouble, haue mercy
vpon me, and hearken vnto my prayer.

2 O ye sonnes of men, how long will yee
blaspheme mine honour: and haue such
pleasure in vanitie; and seeke after leasing?

3 Know this also, that the Lord hath
chosen to himselfe the man that is godly:
when I call vpon the Lord, he will heare me.

4 Stand in awe, and sinne not: commune
with your owne heart, and in your chamber,
and be still.

5 Offer the sacrifice of righteousness:
and put your trust in the Lord.

6 There be many that say: who wil shew
vs any good?

7 Lord lift thou vp: the light of thy
countenance vpon vs.

8 Thou hast put gladnes in my heart:
since the time that their corne and wine, and
oyle increased.

9 I will lay me downe in peace, and take
my rest: for it is thou Lord onely that ma-
kest me dwell in safetie.

Verba mea auribus. Psal. 5.

Ponder my wordes, O Lord: consider
my meditation.

2 O hearken thou vnto the voice of my
calling, my King and my God: for vnto thee
will I make my prayer.

3 My voice shalt thou heare betimes, O Lord: early in the morning will I direct my prayer vnto thee, and will looke vp.

4 For thou art the God that hast no pleasure in wickednesse: neither shall any euill dwell with thee.

5 Such as be foolish shall not stand in thy sight: for thou hatest al them y work vanity.

6 Thou shalt destroy them that speake leasing: the Lord will abhorre both the bloodthirstie and deceitfull man.

7 But as for mee, I will come into thy house, euen vpon the multitude of thy mercies: and in thy feare will I worship toward thy holy Temple.

8 Leade me, O Lord, in thy righteounesse, because of mine enemies: make thy way plaine before my face.

9 For there is no faithfulness in his mouth: their inward parts are very wickednesse.

10 Their throat is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their owne imaginations: cast them out in the multitude of their vngodlinesse, for they haue rebelled against thee.

12 And let all them that put their trust in thee, reioyce: they shall euer be giuing of shankes, because thou defendest them, they that loue thy Name, shall be ioyfull in thee.

13 For thou Lord, wilt giue thy blessing vnto the righteous: and with thy fauourable kindnesse wilt thou defend him, as with a shield.

Domine ne in furore. Psal. 6.



Lord rebuke mee not in thine indignation: neither chasten me in thy displeasure.

2 Haue mercy vpon me, O Lord, for I am weake: O Lord heale me, for my bones are vexed.

3 My soule is also sore troubled: but Lord how long wilt thou punish me?

4 Turne thee, O Lord, and deliuer my soule: oh saue me for thy mercies sake.

5 For in death no man remembreth thee: and who will giue thee thanks in the pit?

6 I am weary of my groning, euery night wash I my bedde: and water my couch with my teares.

7 My beauty is gone for very trouble: and worne away because of all mine enemies.

8 Away from me all yet that worke vanitie: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies shall be confounded and sore vexed: they shall be turned backe, and put to shame suddenly.

Domine Deus meus. Psal. 7.

O Lord my God, in thee haue I put my trust: saue me from all them that persecute me, and deliuer me.

2 Lest he deuoure my soule like a lion, and teare it in pieces: while there is none to help.

3 O Lord my God, if I haue done any such thing: or if there be any wickednesse in my hands.

4 If I haue rewarded euill vnto him that dealt friendly with me: yea, I haue deliuered him that without any cause is mine enemy.

5 Then let mine enemy persecute my soule, and take mee: yea, let him tread my life downe vpon the earth, and lay mine honour in the dust.

6 Stand vp, O Lord, in thy wrath, and lift vp thy selfe: because of the indignation of mine enemies, arise vp for me in the iudgement that thou hast commanded.

7 And so shall the Congregation of the people come about thee: for their sakes therefore lift vp thy selfe againe.

8 The Lord shall iudge the people, giue sentence with me, O Lord: according to my righteounesse, and according to the innocencie that is in me.

9 Oh let the wickednes of the vngodly come to an end: but guide thou the iust.

10 For the righteous God: trieth the verry hearts and reines,

11 My helpe commeth of God: which preferueth them that are true of heart.

12 God is a righteous Iudge, strong and patient: and God is prouoked euery day.

13 If a man wil not turne, he wil whet his sword: he hath bent his bow, & made it ready.

14 He hath prepared for him the instruments of death: hee ordeineth his arrowes against the persecutors.

15 Behold, he trauaileth with mischief: he hath conceived sorow, and brought forth vngodlinesse.

16 Hee hath grauen and digged vp a pit: and is fallen himselfe into the destruction that he made for other.

17 For his trauaile shall come vpon his owne head: and his wickednesse shall fall on his owne pate.

18 I will giue thanks vnto the Lord, according to his righteounesse: and will praise the Name of the Lord the most High.

Domine Dominus. Psal. 8.

O Lord our gouernour, how excellent is thy Name in all the world: thou that hast set thy glory aboue the heauens.

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies: that thou mightest still the enemy and the auenger.

3 For

*Evening
prayer.*

3 For I will consider the heauens, euen the workes of thy fingers: the Moone, and the starres which thou hast ordained.

4 What is man that thou art mindfull of him: & the son of man that thou visitest him?

5 Thou madest him lower then the Angels: to crowne him with glory and worship.

6 Thou makest him to haue dominion of the workes of thy handes: and thou hast put all things in subiection vnder his feete.

7 All sheepe: and oxen: yea, and the beasts of the field.

8 The foules of the ayre, and the fishes of the sea: and whatsoeuer walketh thorow the paths of the seas

9 O Lord our gouernour: how excellent is thy Name in all the world!

Confitebor tibi. Psal. 9.

I Will giue thanks vnto thee, O Lord, with my whole heart: I will speak of all thy marueilous workes.

2 I wil be glad and reioice in thee: yea my Songs will I make of thy Name, O thou most Highest.

3 While mine enemies are driven backe: they shall fall and perish at thy presence.

4 For thou hast maintained my right and my cause: thou art set in the Throne that iudgeth right.

5 Thou hast rebuked the heathen, and destroyed the vngodly: thou hast put out their name for euer and euer.

6 O thou enemy, destructions are come to a perpetuall end: euen as the cities which thou had destroyed, their memoriall is perished with them.

7 But the Lord shal endure for euer: he hath also prepared his Seat for Iudgement.

8 For he shall iudge the world in righteousness: and minister true iudgement vnto the people.

9 The Lord also wil be a defence for y oppressed: euen a refuge in due time of trouble.

10 And they that know thy Name wil put their trust in thee: for thou Lord hast neuer failed them that seeke thee.

11 O praise the Lord which dwelleth in Sion: shew the people of his doings.

12 For when hee maketh inquisition for blood, he remembreth them: and forgetteth not the complaint of the poore.

13 Haue mercy vpon me, O Lord, consider the trouble which I suffer of them y hate me, thou that liuest me vpon the gates of death.

14 That I may shew all thy praises within the ports of the daughter of Sion: I will reioyce in thy saluation.

15 The heathen are sunke downe in the pit that they made: in the same net which

they hid priuily, is their soote taken.

16 The Lord is knowne to execute iudgement: the vngodly is trapped in the workes of his owne hands.

17 The wicked shall bee turned into hell: and all the people that forget God.

18 For the poore shall not alway be forgotten: the patient abiding of the meeke shall not perish for euer.

19 Vp Lord, & let not man haue y vpper hand: let the heathen be iudged in thy sight.

20 Put them in feare (O Lord:) that the heathen may know theselues to be but men.

Ut quid Domine. Psal. 10.

Why standest thou so farre off (O Lord:) and hidest thy face in the needfull time of trouble.

2 The vngodly for his owne lust doeth persecute the poore: let them be taken in the crafty wilnesse that they haue imagined.

3 For the vngodly hath made boast of his owne hearts desire: and speaketh good of the conuictous, whom God abhorreth.

4 The vngodly is so proud, that he careth not for God: neither is God in all his thoughts.

5 His wayes are alwayes grievous: thy iudgements are farre above out of his sight, and therefore desierth he all his enemies.

6 For he hath said in his heart, Tush, I shall neuer bee cast downe: there shall no harme happen vnto mee.

7 His mouth is full of cursing, deceit, and fraude: vnder his tongue is vngodlines & vanity

8 He sitteth lurking in the theeuish corners of the streets: and priuily in his lurking dennes doeth hee murder the innocent, his eyes are set against the poore.

9 For he lieth waiting secretly, euen as a Lion lurketh he in his den: that hee may rauish the poore.

10 He doth rauish the poore: when hee getteth him into his net.

11 He falleth downe and humbleth himselfe: that the Congregation of the poore may fall into the hand of his captaines.

12 He hath said in his heart, Tush, God hath forgotten: he hideth away his face, and he will neuer see it.

13 Arise (O Lord God) and lift vp thine hand: forget not the poore.

14 Wherefore should the wicked blaspheme God, while he doth say in his heart: Tush, thou God carest nor for it?

15 Surely thou hast seene it: for thou beholdest vngodlinesse and wrong.

16 That thou mayst take the matter into thy hand: y poore committeth himselfe vnto thee, for thou art the helper of the friendlesse.

17 Breake thou the power of the vngodly

and malicious: take away his vngodlinesse,
and thou shalt finde none.

18 The Lord is King for euer and euer:
and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of
the poore: thou preparest their heart, and
thine eare hearkeneth thereto.

20 To helpe the fatherlesse and poore vn-
to their right: that the man of the earth bee
no more exalted against them.

In Domino confido. Psal. 11.

IN the Lord put I my trust: how say yee
then to my soule, that thee should flee as a
bird vnto the hill?

2 For loe, the vngodly bend their bowe,
and make ready their arrowes within the
quiuer: that they may priuily shoot at them
which are true of heart.

3 For the foundations will be cast down:
and what hath the righteous done?

4 The Lord is in his holy Temple: the
Lords seat is in heauen.

5 His eyes consider the poore: and his
eye-lids trieth the children of men.

6 The Lord alloweth the righteous: but
the vngodly and him that delighteth in wic-
kednes doth his soule abhorre.

7 Vpon the vngodly he shall raine snares,
fire, and brimstone, storme and tempest: this
shall be their portion to drinke.

8 For the righteous Lord loueth righte-
ousnesse: his countenance will beholde the
thing that is iust.

Saluum me fac. Psal. 12.

*Morning
prayer.*



Elpe mee Lord, for there is not
one godly man left: for the faith-
ful are minished from among the
children of men.

2 They talke of vanitie euery one with his
neighbour: they do but flatter with their lips,
and dissemble with their double heart.

3 The Lord shall root out al deceitful lips:
and the tongue that speaketh proud things.

4 Which haue said, With our tongue we
will preuaile: wee are they that ought to
speake, who is Lord ouer vs?

5 Now for the comfortlesse troubles sake
of the needie: and because of the deepe sigh-
ing of the poore.

6 I wil vp (saith the Lord.) and wil help
euery one from him that swelleth against
him, and will set them at rest.

7 The words of the Lord are pure words:
euen as the silver which from the earth is
tried and purified seven times in the fire.

8 Thou shalt keep them, O Lord: y^e shalt
preserue him from this generation for euer.

9 The vngodly walke on euery side: when
they are exalted, the children of men are put
to rebuke.

Vsq; quo Domine. Psal. 13.

How long wilt thou forget me (O Lord)
for euer: how long wilt thou hide thy
face from me?

2 How long shall I seeke counsell in my
soule, and be so vexed in my heart: how long
shall mine enemies triumph ouer me?

3 Consider & heare me, O Lord my God:
lighten mine eyes, that I sleepe not in death.

4 Lest mine enemy say, I haue preuailed
against him: for if I be cast downe, they that
trouble me will reioyce at it.

5 But my trust is in thy mercie: and my
heart is ioyfull in thy saluation.

6 I wil sing of the Lord, because he hath
dealt so louingly with mee: yea, I will praise
the Name of the Lord most Higheft.

Dixit insipiens. Psal. 14.

THe foole hath said in his heart: There
is no God.

2 They are corrupt and become abomi-
nable in their doings: there is not one that
doeth good, (no not one.)

3 The Lord looked downe from heauen
vpon the childre of men: to see if there were
any y^e would vnderstand & seeke after God.

4 But they are all gone out of the way,
they are altogether become abominable:
there is none that doeth good, no not one.

5 Their throate is an open sepulchre,
with their tongues haue they deceiued: the
poison of Aspes is vnder their lips.

6 Their mouth is full of cursing and bit-
ternesse: their feete are swift to shed blood.

7 Destruction & unhappines is in their waies,
and the way of peace haue they not knowen:
there is no feare of God before their eyes.

8 Haue they no knowledge, that they are
all such workers of mischiefe: eating vp my
people as it were bread?

9 And cal not vpon y^e Lord, there were they
brought in great feare (euen where no feare
was) for God is in y^e generatiō of y^e righteous

10 As for you yee haue made a mocke at
the counsel of the poore: because he putteth
his trust in the Lord.

11 Who shall giue saluation vnto Israel
out of Sion? when the Lord turneth the
captiuitie of his people, then shall Iacob re-
ioyce, and Israel shall be glad.

Domine quis habitabit. Psal. 15.

Who shall dwell in thy Taber- *Morning*
nacle: or who shall rest vpon thy *prayer.*
holy Hill?

2 Euen he that leadeth an vncorrupt life:
and doeth the thing which is right, and spea-
keth the truth from his heart.

3 Hee that hath vsed no deceit in his
tongue, nor done euill to his neighbour: and
hath not slandered his neighbour.

4 He

4 Hee that setteth not by himselfe, but is lowly in his owne eyes: and maketh much of them that feare the Lord.

5 He that sweareth vnto his neighbour, and disappointeth him not: though it were to his owne hinderance.

6 He that hath not giuen his money vpon vsury: nor takē reward against the innocent.

7 Who so doth these things shall neuer fall.

Conserua me. Psal. 16.

Preſerue me, O God: for in thee haue I put my truſt.

2 O my ſoule, thou haſt ſaid vnto the Lord: thou art my God, my goods are nothing vnto thee.

3 All my delight is vpon the ſaints that are in the earth: & vpon ſuch as excell in vertue.

4 But they that run after another god: ſhall haue great trouble.

5 Their drinke offerings of blood will I not offer: neither make mention of their names within my lips.

6 The Lord himſelfe is the portion of mine inheritance, and of my cup: thou ſhalt maintaine my lot.

7 The lot is fallen vnto mee in a faire ground: yea, I haue a goodly heritage.

8 I will thanke the Lord for giuing mee warning: my reines alſo chaſtē me in the night ſeaſon.

9 I haue ſet God alwayes before me: for he is on my right hand, therefore I ſhall not fall.

10 Wherefore my heart was glad, & my glory reioyced: my fleſh alſo ſhall reſt in hope.

11 For why? thou ſhalt not leaue my ſoule in hell: neither ſhalt thou ſuffer thine Holy one to ſee corruption.

12 Thou ſhalt ſhew me the path of life, in thy preſence is the fulneſſe of ioy: and at thy right hand there is pleaſure for euermore.

Exaudi Domine inſſiam. Psal. 17.

Hear the right, O Lord, conſider my complaint: and hearken vnto my prayer that goeth not out of fained lips.

2 Let my ſentence come forth from thy preſence: and let thine eyes looke vpon the thing that is equall.

3 Thou haſt proued and viſited mine heart in the night ſeaſon, thou haſt tried me, and ſhalt find no wickedneſſe in me: for I am vtrly purpoſed, y my mouth ſhal not offend.

4 Becauſe of mens workes that are done againſt the words of my lips: I haue kept me from the wayes of the deſtroyer.

5 O holde thou vp my goings in thy paths: that my footſteps ſlip not.

6 I haue called vpon thee, O God, for thou ſhalt heare mee: encline thine eare to me, and hearken vnto my words.

7 Shew thy marueilous louing kindneſſe,

thou that art the Sauour of them which put their truſt in thee: for ſuch as reſiſt thy right hand.

8 Keepe me as the apple of an eye: hide me vnder the ſhadow of thy wings.

9 From the vngodly that trouble mee: mine enemies compaſſe me round about, to take away my ſoule.

10 They are enclōſed in their owne fat: and their mouth ſpeaketh proud things.

11 They lie waiting in our way on euery ſide: turning their eyes down to the ground.

12 Like as a Lion that is greedy of his prey: and as it were a Lions whelp lurking in ſecret places.

13 Vp Lord, diſappoint him, and caſt him downe: deliuer my ſoule from the vngodly, which is a ſword of chine.

14 From the men of thy hand, O Lord, from the men, I ſay, & from the euill world: which haue their portion in this liſe, whoſe bellies thou filleſt with thy hid treaſure.

15 They haue children at their deſire: and leaue y reſt of their ſubſtance for their babes.

16 But as for mee, I will behold thy preſence in righteouſneſſe: and when I awake vp after thy likeneſſe, I ſhall be ſatisfied with it.

Diligam te. Psal. 18.



Will loue thee (O Lord) my ſtrength, the Lord is my ſtony rocke and my defence: my Sauour, my God, and my might, in whom I will truſt, my buckler, the horne alſo of my ſaluation, & my refuge.

Evening prayer.

2 I will call vpon the Lord, which is worthy to be praiſed: ſo ſhall I be ſafe from mine enemies.

3 The ſorrowes of death compaſſed me: and the ouerflowings of vngodlineſſe made me afraid.

4 The paines of hell came about mee: the ſnares of death ouertooke me.

5 In my trouble I will call vpon the Lord: and complaine vnto my God.

6 So ſhall hee heare my voice out of his holy Temple: and my complaint ſhall come before him, it ſhall enter euen into his eares.

7 The earth trembled and quaked: the very foundations alſo of the hills ſhooke and were remooued, becauſe he was wroth.

8 There went a ſmoake out of his preſence: & a conſuming fire out of his mouth, ſo that coales were kindled at it.

9 Hee bowed the heauens alſo and came downe: and it was darke vnder his feet.

10 He rode vpon the Cherubims, & did flie: he came flying vpon the wings of the wind.

11 Hee made darkeneſſe his ſecret place: his pavilion round about him, with darke water, and thicke clouds to couer him.

12 At the brightnesse of his presence his clouds remoued: hailestones & coales of fire.

13 The Lord also thundered out of heauen, and the highest gaue his thunder: hailestones and coales of fire.

14 He sent out his arrowes, and scattered them: he cast forth lightnings and destroyed them.

15 The springs of waters were seene, and the foundations of the round world were discovered at thy chiding, O Lord: at the blasting of the breath of thy displeasure.

16 He shall send downe from the high to fetch me, & shal take me out of many waters.

17 He shall deliuer me from my strongest enemy, and from them which hate me: for they are too mightie for me.

18 They preuented me in the day of my trouble: but the Lord was my vpholder.

19 He brought me forth also into a place of libertie: he brought me forth, euen because he had a fauour vnto me.

20 The Lord shall reward mee after my righteous dealing: according to the cleanness of my hands shall he recompence me.

21 Because I haue kept the wayes of the Lord: and haue not forsaken my God as the wicked doeth.

22 For I haue an eye to all his lawes: and wil not cast out his comandements from me.

23 I was also vncorrupt before him: and eschewed mine owne wickednesse.

24 Therefore shall the Lord reward me after my righteous dealing: and according vnto the cleannes of my hands in his eye sight.

25 With the holy, thou shalt be holy: and with a perfect man, thou shalt be perfect.

26 With the cleame y thou shalt be cleame: and with y froward thou shalt learne frowardnes.

27 For thou shalt saue the people that are in aduersitie: and shalt bring downe the high lookes of the proud.

28 Thou also shalt light my candle: the Lord my God shall make my darkenesse to be light.

29 For in thee I shall discomfite an hoste of men: and with the helpe of my God I shall leape ouer the wall.

30 The way of God is an vndefiled way: the word of the Lord also is tried in the fire: he is the defender of all them that put their trust in him.

31 For who is God but the Lord: or who hath any strength except our God?

32 It is God that girdeth me with strength of warre: and maketh my way perfect.

33 He makerh my feete like harts feete: and setteth me vp on high.

34 Hee teacheth my hands to fight: and mine armes shall breake euen a bow of Steele.

35 Thou hast giuen me the defence of thy saluatiō: thy right hand also shal hold me vp, & thy louing correction shal make me great.

36 Thou shalt make rōume enough vnder me for to goe: y my footsteps shall not slide.

37 I will follow vpon mine enemies, and ouertake them: neither will I turne againe till I haue destroyed them.

38 I will smite them, that they shall not be able to stand: but fall vnder my feete.

39 Thou hast girded mee with strength vnto the battell: thou shalt throw downe mine enemies vnder me.

40 Thou hast made mine enemies also to turne their backs vpon mee: and I shall destroy them that hate me.

41 They shall cry, but there shall be none to helpe them: yea, euen vnto the Lord shall they cry, but he shall not heare them.

42 I will beate them as small as the dust before the wind: I will cast them out as the clay in the streetes.

43 Thou shalt deliuer mee from the striuings of the people: and thou shalt make me the head of the heathen.

44 A people whom I haue not known: shall serue me.

45 As soone as they heare of mee, they shall obey me: but the strange children shall dissemble with me.

46 The strange children shall faile: and be afraid out of their prisons.

47 The Lord liueth, & blessed be my strong helper: & praised be the God of my saluatiō.

48 Euen the God which seeth that I bee auenged: and subdueth the people vnto me.

49 It is hee that deliuereth mee from my (etuell) enemies, and setteth me vp above mine aduersaries: thou shalt ridde me from the wicked man.

50 For this cause will I giue thanks vnto thee (O Lord) among the Gentiles: and sing praises vnto thy Name.

51 Great prosperitie giueth he vnto his king: & sheweth louing kindnes vnto Dauid his anointed, & vnto his seed for euermore.

Cæli enarrant. Psal. 19.



He heauens declare the glory of God: and the firmament sheweth his handie worke.

Morning prayer.

2 One day telleth another: and one night certifieth another.

3 There is neither speech nor language: but their voices are heard among them.

4 Their sound is gone out into all lands: and their words vnto the ends of the world.

5 In them hath hee set a tabernacle for the Sunne: which commeth forth as a bridegrome out of this chamber, and reioyceth as a gyant to runne his course.

6 It goeth forth from the uttermost part of the heauen, and runneth about vnto the end of it againe: and there is nothing hid from the heate thereof.

7 The Law of the Lord is an vndefiled Law, conuerting the soule: the testimony of the Lord is sure, and giueth wiledome vnto the simple.

8 The statutes of the Lord are right, and reioyce the heart: the commandement of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lord is cleane, and endureth for euer: the iudgements of the Lord are true, and righteous altogether.

10 More to be desired are they then gold, yea, then much fine golde: sweeter also then honie, and the honie combe.

11 Moreover, by them is thy seruant taught: and in keeping of them there is great reward.

12 Who can tell how oft hee offendeth: O cleanse thou me from my secret faults.

13 Keepe thy seruant also from presumptuous sinnes, lest they get the dominion ouer me: so shall I be vndefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy sight.

15 O Lord: my strength, and my Redeemer.

Exaudiat te Dominus. Psal. 20.

THe Lord heare thee in the day of trouble: the Name of the God of Iacob defend thee.

2 Send thee helpe from the Sanctuary: and strengthen thee out of Sion.

3 Remember all thy offerings: and accept thy burnt sacrifice.

4 Grant thee thy hearts desire: and fulfill all thy minde.

5 Wee will reioyce in thy saluation, and triumph in the Name of the Lord our God: the Lord performe all thy petitions.

6 Now know I that the Lord helpeth his anointed, and will heare him from his holy heauen: euen with the wholesome strength of his right hand.

7 Some put their trust in chariots, and some in horses: but wee will remember the Name of the Lord our God.

8 They are brought downe and fallen: but we are risen and stand vpright.

9 Saue Lord, and heare vs, O King of heauen: when we call vpon thee.

Dominus in virtute. Psal. 21.

THe king shall reioyce in thy strength, O Lord: exceeding glad shall he be of thy saluation.

2 Thou hast giuen him his hearts desire: and hast not denied him the request of his lippes.

3 For thou shalt prouent him with the blessings of goodnesse: and shalt set a crowne of pure gold vpon his head.

4 He asked life of thee, and thou gauest him a long life: euen for euer and euer.

5 His honour is great in thy saluation: glory and great worship shalt thou lay vpon him.

6 For thou shalt giue him euerlasting felicity: and make him glad with the ioy of thy countenance.

7 And why? because the King putteth his trust in the Lord: and in the mercy of the most Highest, he shall not miscarry.

8 All thine enemies shall seele thy hand: thy right hand shall find out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou roote out of the earth: and their seede from among the children of men.

11 For they intended mischief against thee: and imagined such a deuice as they are not able to performe.

12 Therefore shalt thou put them to flight: and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted Lord in thine owne strength: so will wee sing and praise thy power.

Deus, Deus meus. Psal. 22.

MY God, my God, (looke vpon me) why hast thou forsaken me: and art so farre from my health, and from the words of my complaint?

2 O my God, I cry in the day time, but thou hearest not: and in the night season also I take no rest.

3 And thou continuest holy: O thou worship of Israel.

4 Our fathers hoped in thee: they trusted in thee, and thou diddest deliuer them.

5 They called vpon thee, and were holpen: they put their trust in thee, and were not confounded.

6 But as for me, I am a worme, and no man: a very scorne of men, and the outcast of the people.

7 All they that see me, laugh me to scorne: they shooe out their lippes, and shake their heads saying,

8 He trusted in God that he would deliuer him: let him deliuer him if he will haue him.

9 Bus

Evening prayer.

9 But thou art hee that tooke me out of my mothers wombe : thou wast my hope when I hanged yet vpon my mothers breasts.

10 I haue beene left vnto thee euer since I was borne : thou art my God, euen from my mothers wombe.

11 O go not from me, for trouble is hard at hand : and there is none to helpe me.

12 Many oxen are come about mee : fat bulles of Balaan close me in on euery side.

13 They gape vpon me with their mouths : as it were a ramping and roaring Lion.

14 I am powred out like water, and all my bones are out of ioynt : my heart also in the midst of my body is euen like melting waxe.

15 My strength is dried vp like a pot-sheard, and my tongue cleaueth to my gumbes : and thou shalt bring me into the dust of death.

16 For (many) dogs are come about me : and the counsell of the wicked layeth siege against me.

17 They pierced my hands and my feet, I may tell all my bones : they stand staring and looking vpon me.

18 They part my garments among them : and cast lots vpon my vesture.

19 But be not thou farre from me, O Lord : thou art my succour, haste thee to helpe me.

20 Deliuer my soule from the sword : my dearling from the power of the dogge.

21 Saue me from the Lions mouth : thou hast heard me also from among the hornes of the Vnicornes.

22 I will declare thy Name vnto my brethren : in the midst of the congregation will I praise thee.

23 O praise the Lord ye that feare him : magnifie him all ye of the seed of Iacob, and feare him all ye seede of Israel.

24 For he hath not despised nor abhorred the low estate of the poore, hee hath not hid his face from him : but when he called vnto him, he heard him.

25 My praise is of thee in the great congregation : my vowes will I performe in the sight of them that feare him.

26 The poore shall eate and be satisfied : they that seeke after the Lord, shall praise him, your heart shall liue for euer.

27 All the ends of the world shall remember themselves, & be turned vnto the Lord : and all the kindreds of the nations shall worship before him.

28 For the kingdome is the Lords : and he is the gouernour among the people.

29 All such as be fat vpon earth : haue eaten and worshipped.

30 All they that goe downe into the dust

shall kneele before him : and no man hath quickened his owne soule.

31 My seede shall serue him : they shall be counted vnto the Lord for a generation.

32 They shall come, and the heauens shall declare his righteousnesse : vnto a people that shall be borne, whom the Lord hath made.

Dominus regit me. Psal. 13.

THe Lord is my Shepheard : therefore can I lacke nothing.

2 He shall feede me in a greene pasture : and leade mee forth beside the waters of comfort.

3 He shall conuert my soule : and bring me forth in the pathes of righteousnesse for his Names sake.

4 Yea, though I walke through the valley of the shadow of death, I will feare no euill : for thou art with me, thy rodde and thy staffe comfort me.

5 Thou shalt prepare a table before me against them that trouble me : thou hast annoynted my head with oyle, and my cup shall be full.

6 But thy louing kindnesse and mercie shall follow me all the dayes of my life : and I will dwell in the house of the Lord for euer.

Dominus est terra. Psal. 24.



He earth is the Lords, and all that therein is : the compasse of the world, and they that dwell therein.

Morning prayer.

2 For hee hath founded it vpon the Seas, and prepared it vpon the floods.

3 Who shall ascend into the hill of the Lord : or who shall rise vp in his holy place ?

4 Euen hee that hath cleane hands and a pure heart : and that hath not lift vp his minde vnto vanitie, nor sworne to deceiue his neighbour.

5 He shall receiue the blessing from the Lord : and righteousnesse from the God of his saluation.

6 This is the generation of them that seeke him : euen of them that seeke thy face, O Iacob.

7 Lift vp your heads, O yee gates, and be yee lift vp yee euerlasting doores : and the King of glory shall come in.

8 Who is the King of glory : it is the Lord strong and mightie, euen the Lord mightie in battell.

9 Lift vp your heads, O yee gates, and be ye lift vp ye euerlasting doores : and the King of glory shall come in.

10 Who

10 Who is the King of glory: euen the Lord of hostes, he is the King of glory.

Ad te Domine. Psal. 25.

VNto thee, O Lord, will I lift vp my soule, my God I haue put my trust in thee: O let me not bee confounded; neither let mine enemies triumph ouer me.

2 For all they that hope in thee, shall not be ashamed: but such as transgresse without a cause, shall be put to confusion.

3 Shew mee thy wayes, O Lord: and teach me thy paths.

4 Leade mee forth in thy truth, and learne mee: for thou art the God of my saluation, in thee hath been my hope all the day long.

5 Callo to remembrance, O Lord, thy tender mercies: and thy louing kindnesse which hath been euer of old.

6 Oh remember not the sinnes and offences of my youth: but according to thy mercie thinke thou vpon mee, (O Lord) for thy goodnesse.

7 Gracious and righteous is the Lord: therefore will he teach sinners in the way.

8 Them that be meeke shall he guide in iudgement: and such as be gentle, them shall he learne his way.

9 All the paths of the Lord are mercie and truth: vnto such as keepe his Covenant and his Testimonies.

10 For thy Names sake, O Lord: be mercifull vnto my sinne, for it is great.

11 What man is he that feareth the Lord: him shall hee teach in the way that hee shall chuse.

12 His soule shall dwell at ease: and his seede shall inherite the land.

13 The secret of the Lord is among them that feare him: and he wil shew them his Covenante.

14 Mine eyes are euer looking vnto the Lord: for hee shall plucke my feete out of the net.

15 Turne thee vnto mee, and haue mercie vpon me for I am desolate, and in misery.

16 The sorrowes of my heart are enlarged: O bring thou me out of my troubles.

17 Looke vpon mine aduersitie and miserie: and forgive me all my sinne.

18 Consider mine enemies how many they are: and they beare a tyrannous hate against me.

19 O keepe my soule, and deliuer mee: let mee not bee confounded; for I haue put my trust in thee.

20 Let perfectnesse & righteous dealing wait vpon me: for my hope hath bin in thee.

21 Deliuer Iſaack, O God: out of all his troubles.

Iudica me Domine. Psal. 26.

BE thou my Iudge, O Lord, for I haue walked innocently: my trust hath been also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and proue mee: trie out my reines and my heart.

3 For thy louing kindnesse is euer before mine eyes: and I will walke in thy truth.

4 I haue not dwelt with vaine persons: neither will I haue fellowship with the deceitfull.

5 I haue hated the Congregation of the wicked: and will not sit among the vngodly.

6 I will wash my hands in innocencie, O Lord: and so will I goe to thine altar.

7 That I may shew the voice of thanksgiving: and tell of all thy wondrous workes.

8 Lord, I haue loued the habitation of thy house: and the place where thine honour dwelleth.

9 O shut not vp my soule with the sinners: nor my life with the blood-thirstie.

10 In whose hands is wickednesse: and their right hands are full of gifts.

11 But as for mee, I will walke innocently: O Lord deliuer me, and be mercifull vnto mee.

12 My foot standeth right: I will prayse the Lord in the Congregations.

Dominus illuminatio. Psal. 27.

HE Lord is my light & my saluation, whom then shall I feare: *Evening prayer.*
The Lord is my strength of my life, of whom then shall I be afraid.

2 When the wicked (euen mine enemies and my foes) came vpon mee to eate vp my flesh: they stumbled and fell.

3 Though an hoste of men were laid against mee, yet shall not my heart be afraid: and though there rose vp warre against mee, yet will I put my trust in him.

4 One thing haue I desired of the Lord, which I will require: euen that I may dwell in the house of the Lord all the dayes of my life, to behold the faire beauty of the Lord, and to visite his Temple.

5 For in the time of trouble hee shal hide me in his Tabernacle: yea, in the secret place of his dwelling shall hee hide mee, and set me vp on a rocke of stone.

6 And now shall bee lift vp mine head: aboue mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladnesse: I will sing and speake praises vnto the Lord.

8 Harken vnto my voice, O Lord, when I crie vnto thee: haue mercie vpon mee, and heare me.

9 My heart hath talked of thee, seeke ye my face: thy face Lord will I seeke.

10 O hide not thou thy face from me: nor cast thy seruant away in displeasure.

11 Thou hast been my succour: leaue me not, neither forsake mee, O God of my saluation.

12 When my father and my mother forsake me: the Lord taketh me vp.

13 Teach me thy way, O Lord: and lead mee in the right way, because of mine enemies.

14 Deliuer mee not ouer into the will of mine aduersaries: for there are falsenewnes risen vp against mee, and such as speake wrong.

15 I should vterly haue fainted: but that I beleue verely to see the goodnesse of the Lord in the land of the liuing.

16 O tariethou the Lords leisure. bee strong, and he shall comfort thine heart, and put thou thy trust in the Lord.

Ad se Domine. Psal. 28.

VNto thee will I crie, O Lord my strength: thinke no scorne of me, lest if thou make as though thou hearest not, I become like them that goe downe into the pit.

2 Heare the voice of my humble petitions when I crie vnto thee: when I hold vp my hands toward the Mercy-seat of thy holy Temple.

3 O plaue mee not away (neither destroy mee) with the vngodly and wicked doers: which speake friendly to their neighbours, but imagine mischief in their hearts.

4 Reward them according to their deeds: and according to the wickednes of their own inuentions.

5 Recompense them after the worke of their hands: pay them that they haue deserued.

6 For they regard not in their mind the workes of the Lord, nor the operation of his hands: therefore shal he breake them downe, and not build them vp.

7 Praised be the Lord: for he hath heard the voice of my humble petitions.

8 The Lord is my strength and my shield, my heart hath trusted in him, and I am helped: therefore my heart danceth for ioy, and in my song will I praise him.

9 The Lord is my strength; and hee is the wholesome defence of his anointed.

10 O saue thy people, and giue thy blessing vnto thine inheritance: feede them, and set them vp for euer.

Afferte Domine. Psal. 29.

BRing vnto the Lord (O ye mighty) bring yong rammes vnto the Lord: ascribe vnto the Lord worship and strength.

2 Giue the Lord the honour due vnto

his Name: worship the Lord with holy worship.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the sea, the voice of the Lord is mighty in operation: the voyce of the Lord is a glorious voyce.

5 The voyce of the Lord breaketh the Cedar trees: yea, the Lord breaketh the Cedars of Libanus.

6 He made them all to skip like a Calfe: Libanus also and Syron like a young Vnicorne.

7 The voyce of the Lord diuiderh the flames of fire, the voice of the Lord shaketh the wilderness: yea, the Lord shaketh the wilderness of Cadés.

8 The voyce of the Lord maketh the Hindes to bring forth young, and discouereth the thicke bushes: in his Temple doeth euery man speake of his honour.

9 The Lord sitteth aboue y water flood: and the Lord remaineth a King for euer.

10 The Lord shall giue strength vnto his people: the Lord shall giue his people the blessing of peace.

Exalta te Domine. Psal. 30.



Will magnifie thee, O Lord, for thou hast set mee vp: and not made my foes to triumph ouer mee. *Morning prayer.*

2 O Lord my God, I cried vnto thee: and thou hast healed me.

3 Thou Lord hast brought my soule out of hell: thou hast kept my life from them that goe downe to the pit.

4 Sing prayes vnto the Lord (O ye Saints of his:) and giue thanks to him for a remembrance of his holinesse.

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life: heauinesse may endure for a night, but ioy commeth in the morning.

6 And in my prosperity I said, I shall neuer be remoued: thou Lord of thy goodnesse hadst made my hill so strong.

7 Thou didst turne thy face (from me:) and I was troubled.

8 Then cried I vnto thee, O Lord: and gate me vnto my Lord right humbly.

9 What profit is there in my blood: when I goe downe to the pit?

10 Shall the dust giue thanks vnto thee: or shall it declare thy truth?

11 Heare, O Lord, and haue mercie vpon me: Lord be thou my helper.

12 Thou hast turned my heauinesse into ioy: thou hast put off my sackcloth, and girded me with gladnesse.

13 There-

13 Therefore shall euery good man sing of thy praise without ceasing: O my God, I will giue thanks vnto thee for euer.

In te Domine speraui. Psal. 31.

IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: deliuer me in thy righteousness.

2 Bow downe thine care to mee: make haste to deliuer me.

3 And be thou my strong rocke, and the house of defence: that thou mayest saue me.

4 For thou art my strong rocke and my castle: be thou also my guide, and leade me for thy Names sake.

5 Draw me out of the net that they haue laid priuily for me: for thou art my strength.

6 Into thy hands I commend my spirit: for thou hast redeemed me, O Lord, thou God of truth.

7 I haue hated them that hold of superstitious vanities: and my trust hath bene in the Lord.

8 I will be glad, and reioyce in thy mercy: for thou hast considered my trouble, and hast known my soule in aduersities.

9 Thou hast not shut mee vp into the hand of the enemy: but hast set my feet in a large roome.

10 Haue mercy vpon me, O Lord, for I am in trouble: and mine eye is consumed for very heauinesse, yea, my soule and my body.

11 For my life is waxed olde with heauinesse: and my yeeres with mourning.

12 My strength faileth me because of mine iniquitie: and my bones are consumed.

13 I became a reproofe among all mine enemies, but specially among my neighbors: and they of mine acquaintance were afraide of me, and they that did see me without, conueyed themselves from me.

14 I am cleane forgotten, as a dead man out of minde: I am become like a broken vessel.

15 For I haue heard the blasphemy of the multitude: and feare is on euery side, while they conspire together against me, and take their counsell to take away my life.

16 But my hope hath bene in thee, O Lord: I haue said, Thou art my God.

17 My time is in thy hand, deliuer me from the hand of mine enemies: and from them that persecute me.

18 Shew thy seruant the light of thy countenance: and saue me for thy mercies sake.

19 Let me not be confounded: O Lord, for I haue called vpon thee: let the vngodly be put to confusion, and be put to silence in the graue.

20 Let the lying lippes be put to silence:

which cruelly, disdainfully, and despitefully speake against the righteous.

21 O how plentiful is thy goodness, which thou hast laide vp for them that feare thee: and that thou hast prepared for them that put their trust in thee, euen before the sonnes of men!

22 Thou shalt hide them priuily by thine owne presence, from the prouoking of all men: thou shalt keepe them secretly in thy Tabernacle from the strife of tongues.

23 Thanks be to the Lord: for he hath shewed me maruillous great kindnesse in a strong citie.

24 And when I made haste, I said: I am cast out of the sight of thine eyes.

25 Neuertheless thou heardest the voice of my prayer: when I cryed vnto thee.

26 O loue the Lord all ye his Saints: for the Lord preferueth them that are faithfull, and plenteously rewardeth the proud doer.

27 Be strong, and hee shall stablish your heart: all ye that put your trust in the Lord.

Beati quorum. Psal. 32.

Blessed is hee whose vnrighteousnes is forgiven: and whose sinne is couered. *Evening prayer.*

2 Blessed is the man vnto whom the Lord imputeth no sinne: and in whose spirit there is no guile.

3 For while I held my tongue: my bones consumed away through my daily complaining.

4 For thy hand is heauie vpon mee day and night: and my moisture is like the drought in Summer.

5 I will knowledge my sinne vnto thee: and mine vnrighteousnesse haue I not hid.

6 I said, I will confesse my sinnes vnto the Lord: and so thou forgauest the wickednesse of my sinne.

7 For this shall euery one that is godly make his prayer vnto thee in a time when thou mayest be found: but in the great water floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserue me from trouble: thou shalt compasse mee about with songs of deliuerance.

9 I will enforme thee, and teach thee in the way wherein thou shalt goe: and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which haue no vnderstanding: whose mouths must be holden with bit and bridle, lest they fall vpon thee.

11 Great plagues remaine for the vngodly:

godly: but who ſo putteth his truſt in the Lord, mercy embraceth him on euery ſide.

11 Beglad, O yee righteous, and reioyce in the Lord: and be ioyfull all yee that are true of heart.

Emulate iuſti. Pſal. 33.

Reioyce in the Lord, O yee righteous: for it becommeth well the iuſt to bee thankfull.

2 Praise the Lord with harpe: ſing Pſalmes vnto him with the Lute and inſtrument of ten ſtrings.

3 Sing vnto the Lord a new ſong: ſing praifes luſtily (vnto him) with a good courage.

4 For the word of the Lord is true: and all his workes are faithfull.

5 Hee loueth righteouſneſſe and iudgement: the earth is full of the goodnes of the Lord.

6 By the word of the Lord were the heauens made: and all the hoſts of them by the breath of his mouth.

7 He gathereth the waters of the ſea together, as it were vpon an heape: and layeth vp the deepe as in a treaſure-houſe.

8 Let all the earth feare the Lord: ſtand in awe of him, all ye that dwell in the world.

9 For hee ſpake, and it was done: hee commanded, and it ſtood faſt.

10 The Lord bringeth the counſell of the heathen to nought: and maketh the deuices of the people to bee of none effect, and caſteth out the counſels of Princes.

11 The counſell of the Lord ſhall endure for euer: and the thoughts of his heart from generation to generation.

12 Blessed are the people whoſe God is the Lord Iehoua: and bleſſed are the folke that hee hath choſen to him to be his inheritance.

13 The Lord looked downe from heauen, and beheld all the children of men: from the habitation of his dwelling hee conſidereth all them that dwell in the earth.

14 He faſhioneth all the hearts of them: and vnderſtandeth all their workes.

15 There is no king that can be ſaued by the multitude of an holte: neither is any mighty man deliuered by much ſtrength.

16 An horſe is counted but a vaine thing to ſaue a man: neither ſhall hee deliuer any man by his great ſtrength.

17 Behold, the eye of the Lord is vpon them that feare him: and vpon them that put their truſt in his mercy.

18 To deliuer their ſoule from death: and to feede them in the time of dearth.

19 Our ſoule hath patiently taried for the Lord: for he is our helpe and our ſhield.

20 For our heart ſhall reioyce in him: becauſe we haue hoped in his holy Name.

21 Let thy mercifull kindneſſe (O Lord) be vpon vs: like as wee doe put our truſt in thee.

Benedicam Domino. Pſal. 34.

IWill alway giue thanks vnto the Lord: his praife ſhall euer be in my mouth.

2 My ſoule ſhall make her boalt of the Lord: the humble ſhall heare thereof and be glad.

3 O praife the Lord with mee: and let vs magnifie his Name together.

4 I ſought the Lord, and hee heard mee yea he deliuered me out of all my feare.

5 They had an eye vnto him, and were lightened: and their faces were not aſhamed.

6 Lo, the poore cryeth, and the Lord heareth him: yea, and ſaueth him out of all his troubles.

7 The Angel of the Lord tarieth round about them that feare him: and deliuereth them.

8 O taſte and ſee how gracious the Lord is: bleſſed is the man that truſteth in him.

9 O feare the Lord ye that be his Saints: for they that feare him lacke nothing.

10 The Lions doe lacke, and ſuffer hunger: but they which ſeek the Lord, ſhall want no maner of thing that is good.

11 Come ye children, and hearken vnto me: I will teach you the feare of the Lord.

12 What man is hee that luſteth to liue, and would faine ſee good dayes: keepe thy tongue from euill, and thy lippen that they ſpeake no guile.

13 Eſchew euill, and doe good: ſeek peace, and enſue it.

14 The eyes of the Lord are ouer the righteous: and his eares are open vnto their prayers.

15 The countenance of the Lord is againſt them that doe euill: to roote out the remembrance of them from the earth.

16 The righteous cry, and the Lord heareth them: and deliuereth them out of all their troubles.

17 The Lord is nigh vnto them that are of a contrite heart: and will ſaue ſuch as be of an humble ſpirit.

18 Great are the troubles of the righteous: but the Lord deliuereth him out of all.

19 He keepeth all his bones: ſo that not one of them is broken.

20 But miſfortune ſhall ſlay the vngodly: and they that hate the righteous, ſhall be deſolate.

21 The Lord deliuereth the ſoules of his ſeruants: and all they that put their truſt in him, ſhall not be deſtitute.

Morning
prayer.

Iudica me Domine. Pſal. 35.



Lead thou my cause, O Lord,
with them that strue with me:
and fight thou against them
that fight against me.

2 Lay hand vpon the shield
and buckler: and stand vp to helpe me.

3 Bring forth the speare, and stop the
way against them that persecute me: say vn-
to my soule, I am thy saluation.

4 Let them bee confounded and put to
shame that seeke after my soule: let them be
turned backe, and brought to confusion, that
imagine mischief for me.

5 Let them bee as the dust before the
winde: and the Angel of the Lord scattering
them.

6 Let their way bee darke and slippery:
and let the Angel of the Lord persecute
them.

7 For they haue priuily layde their nette
to destroy mee without a cause: yea, euen
without a cause haue they made a pit for my
soule.

8 Let a sudden destruction come vpon
him vnawares, and his net that he hath layd
priuily catch himselfe: that he may fall into
his owne mischief.

9 And my soule bee ioyfull in the Lord:
it shall reioyce in his saluation.

10 All my bones shall say, Lord; who is
like vnto thee, which deliuereſt the poore
from him that is too strong for him: yea, the
poore, and him that is in miserie, from him
that spoyleth him.

11 False witnesse did rise vp: they layd to
my charge things that I knew not.

12 They rewarded me euill for good: to
the great discomfort of my soule.

13 Neuerthelesse, when they were sicke,
I put on sackcloth; and humbled my soule
with fasting: and my prayer shall turne into
mine owne bosome.

14 I behaued my selfe as though it had
been my friend, or my brother: I went hea-
uily as one that mourneth for his mother.

15 But in mine aduersitie they reioyced,
and gathered them together: yea, the very
abjects came together against mee vn-
awares, making mowes at mee, and cea-
sed not.

16 With the flatterers were busie mockers:
which gnashed vpon me with their teeth.

17 Lord, how long wilt thou looke vpon
this: O deliuer my soule from the calami-
ties which they bring on mee, and my dear-
ling from the lions.

18 So wil I giue thee thanks in the great
Congregation: I will prayse thee among
much people.

19 O let not them that are mine enemies
triumph ouer me vngodly: neither let them
winke with their eyes that hate mee with-
out a cause.

20 And why? their communing is not
for peace: but they imagine deceitful words
against them that are quiet in the land.

21 They gaped on me with their mouthes,
and sayd: Fic on thee, fic on thee, wee saw it
with our eyes.

22 I his thou hast scene, O Lord: hold
not thy tongue then, goe not farre from me,
O Lord.

23 Awake, and stand vp to iudge my
quarrell: auenge thou my cause, my God,
and may Lord.

24 Iudge mee, O Lord my God, accor-
ding to thy righteousnesse: and let them not
triumph ouer me.

25 Let them not say in their hearts, There,
there, so would we haue it: neither let them
say, We haue deuoured him.

26 Let them bee put to confusion and
shame together that reioyce at my trouble:
let them bee clothed with rebuke and disho-
nour that boast themselves against me.

27 Let them be glad and reioyce that fa-
uour my righteous dealing: yea, let them say
alway, blessed be the Lord, which hath plea-
sure in the prosperitie of his seruant.

28 And as for my tongue, it shall bee tal-
king of thy righteousness: and of thy prayse
all the day long.

Dixit iniustus. Pſal. 36.

MY heart sheweth mee the wickednesse
of the vngodly: that there is no feare
of God before his eyes.

2 For hee flattereth himselfe in his owne
sight: vntill his abominable sinne be found
out.

3 The words of his mouth are vnrighte-
ous, and full of deceit: he hath left off to be-
haue himselfe wisely, and to doe good.

4 Hee imagineth mischief vpon his bed,
and hath set himselfe in no good way: nei-
ther doeth hee abhorre any thing that is
euill.

5 Thy mercie (O Lord) reacheth vnto
the heauens: and thy faithfulness vnto the
clouds.

6 Thy righteousness standeth like the
strong mountaines: thy iudgements are like
the great deepe.

7 Thou, Lord, shalt saue both man and
beast, how excellent is thy mercy, O God:
and the children of men shall put their trust
vnder the shadow of thy wings.

8 They shall be satisfied with the plente-
ousnes of thy house: & thou shalt giue them
drinke of thy pleasures, as out of the riuer.

9 For

9 For with thee is the well of life: and in thy light shall we see light.

10 O continue forth thy louing kindnes vnto them that know thee: and thy righteousness vnto them that are true of heart.

11 O let not the foote of pride come against mee: and let not the hand of the vngodly cast me downe.

12 There are they fallen (all) that worke wickednesse: they are cast downe, and shall not be able to stand.

Noli emulari. Psal. 37.

*Evening
prayer.*



Ret not thy selfe, because of the vngodly: neither bee thou enuious against the euill doers.

2 For they shall soon be cut downe like the grasie: and be withered euen as the greene herbe.

3 Put thou thy trust in the Lord: and be doing good: dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord: and he shall giue thee thy hearts desire.

5 Commit thy way vnto the Lord, & put thy trust in him: and he shall bring it to passe.

6 Hee shall make thy righteousness as cleare as the light: and thy iust dealing as the noone day.

7 Hold thee still in the Lord, and abide patiently vpon him: but grieue not thy selfe at him whose way doth prosper, against the man that doeth after euill counsels.

8 Leauie off from wrath, and let goe displeasure: fret not thy selfe, else shalt thou be moued to doe euill.

9 Wicked doers shal be rooted out: and they that patiently abide the Lord, those shall inherite the land.

10 Yet a little while, and the vngodly shal bee cleane gone: thou shalt looke after his place, and he shall be away.

11 But the meeke spirited shal possesse the earth: and shall bee refreshed in the multitude of peace.

12 The vngodly seeketh counsell against the iust: and gnasheth vpon him with his teeth.

13 The Lord shall laugh him to scorne: for he hath seene that his day is comming.

14 The vngodly haue drawen out the sword, & haue bent their bow: to cast downe the poore and needie, and to slay such as bee of a right conuersation.

15 Their sword shall goe thorow their owne heart: and their bow shall be broken.

16 A small thing that the righteous hath: is better then great riches of the vngodly.

17 For the armes of the vngodly shall be

broken: and the Lord vpholdeth the righteous.

18 The Lord knoweth the dayes of the godly: and their inheritance shall endure for euer.

19 They shall not be confounded in the perillous time: and in the dayes of dearth they shall haue enough.

20 As for the vngodly they shall perish, and the enemies of the Lord shall consume as the fat of lambs: yea, euen as the smoke shall they consume away.

21 The vngodly borroweth, and payeth not againe: but the righteous is mercifull and liberall.

22 Such as bee blessed of God, shall possesse the land: and they that bee cursed of him, shall be rooted out.

23 The Lord ordereth a good mans going: and maketh his way acceptable to himselfe.

24 Though he fall he shal not be cast away: for the Lord vpholdeth him with his hand.

25 I haue beene young, and now am old: and yet saw I neuer the righteous forsaken, nor his seed begging their bread.

26 The righteous is euer mercifull, and lendeth: and his seed is blessed.

27 Flee from euill, and doe the thing that is good: and dwell for euermore.

28 For the Lord loueth the thing that is right: hee forsaketh not his that bee godly, but they are preferred for euer.

29 The righteous shall bee punished: as for the seede of the vngodly, it shall bee rooted out.

30 The righteous shall inherite the land: and dwell therein for euer.

31 The mouth of the righteous is exercised in wisdom: and his tongue will be talking of iudgement.

32 The Law of his God is in his heart: and his goings shall not slide.

33 The vngodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leaue him in his hand: nor condemne him when he is iudged.

35 Hope thou in the Lord, and keepe his way, and hee shall promote thee, that thou shalt possesse the land: when the vngodly shall perish, thou shalt see it.

36 I my selfe haue seene the vngodly in great power: and flourishing like a greene Bay-tree.

37 And I went by, and loe he was gone: I sought him, but his place could nowhere be found.

38 Keepe innocencie, and take heed vnto the thing that is right: for that shall bring a man peace at the last.

39 As for the transgressours, they shall perish

perish together: and the end of the vngodly is, They shall be rooted out at the last.

40 But the saluation of the righteous commeth of the Lord: which is also their strength in the time of trouble.

41 And the Lord shal stand by them, and saue them: hee shall deliuer them from the vngodly, and shall saue them, because they put their trust in him.

Domine ne in furore. Psal. 38.

Morning
prayer.

R Vt me not to rebuke (O Lord) in thine anger: neither chasten me in thine heauy displeasure.
2 For thine arrowes sticke fast in mee: and thy hand presseth mee sore.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sinne.

4 For my wickednesses are gone ouer my head: and are like a foreburden too heauie for me to beare.

5 My wounds stinke, and are corrupt: through my foolishnesse.

6 I am brought into so great trouble and miserie: that I goe mourning all the day long.

7 For my loynes are filled with a sore disease: and there is no whole part in my body.

8 I am feeble and sore smitten: I haue roared for very disquietnesse of my heart.

9 Lord, thou knowest all my desire: and my groning is not hid from thee.

10 My heart panteth, my strength hath failed me: and the sight of mine eyes is gone from mee.

11 My louers and my neighbours did stand looking vpon my trouble, and my kinsemen stood as farre off.

12 They also that sought after my life, laid snares for me: and they that went about to doe me euill, talked of wickednesse, and imagined deceit all the day long.

13 As for me, I was like a deafe man, and heard not: and as one that is dumbe, which doth not open his mouth.

14 I became euen as a man that heareth not: and in whose mouth are no reproofes.

15 For in thee, O Lord, haue I put my trust: thou shalt answer for me, O Lord my God.

16 I haue required that they (euen mine enemies) should not triumph ouer me: for when my foote slipped, they reioyced greatly against me.

17 And I truly am set in the plague: and my heauinesse is euer in my sight.

18 For I will confesse my wickednes: and be sorry for my sinne,

19 But mine enemies liue, and are mightie:

and they that hate me wrongfully, are many in number.

20 They also that reward euill for good are against mee: because I follow the thing that good is.

21 Forsake me not, O Lord my God: be not thou farre from me.

22 Hasten thee to helpe me: O Lord God my saluation.

Dixi, custodiam. Psal. 39.

I Said, I will take heede to my wayes: that I offend not in my tongue.

2 I will keepe my mouth as it were with a bridle: while the vngodly is in my sight.

3 I held my tongue, and spake nothing: I kept silence, yea, euen from good wordes: but it was paine and griefe to me.

4 My heart was hote within mee, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

5 Lord, let mee know mine end, and the number of my dayes: that I may be certified how long haue I to liue.

6 Behold, thou hast made my dayes as it were a spanne long: and mine age is euen as nothing in respect of thee, and verily euery man liuing is altogether vanity.

7 For man walketh in a vaine shadow, and disquieteth himselfe in vaine: he heapeth vp riches, & cannot tel who shal gather them.

8 And now, Lord, what is my hope: truly my hope is euen in thee.

9 Deliuer mee from all mine offences: and make me not a rebuke vnto the foolish.

10 I became dumbe, and opened not my mouth: for it was thy doing.

11 Take thy plague away from mee: I am euen consumed by the means of thy heauy hand.

12 When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: euery man therefore is but vanitie.

13 Heare my prayer, O Lord, and with thine eares consider my calling: hold not thy peace at my teares.

14 For I am a stranger with thee, and a sojourner: as all my fathers were.

15 O spare me a little, that I may recouer my strength: before I goe hence, and be no more seene.

Expectans expectauit. Psal. 40.

I Waited patiently for the Lord: and hee enciained vnto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay: and set my feet vpon the rocke, and ordered my goings.

3 And hee hath put a new Song in my mouth: euen a thanksgiuing vnto our God.

4 Many shall see it, and feare: and shall

shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord: and turned not vnto the proud, and to such as goe about with lies.

6 O Lord my God, great are thy wondrous workes which thou hast done: like as bee also thy thoughts which are to vs-ward, and yet there is no man that ordereth them vnto thee.

7 If I would declare them and speake of them: they should be moe then I am able to expresse.

8 Sacrifice and meate offering thou wouldest not haue: but mine eares hast thou opened.

9 Burnt offerings and sacrifice for sinne hast thou not required: then said I, Loe, I come.

10 In the volume of the booke it is written of me, that I should fulfill thy will, O my God: I am content to doe it, yea, thy law is within my heart.

11 I haue declared thy righteousness in the great congregation: loe, I will not re-fraine my lips, O Lord, & that thou knowest.

12 I haue not hidde thy righteousness within my heart: my talking hath bene of thy truth, and of thy saluation.

13 I haue not kept backe thy louing mercie and truth: from the great congregation.

14 Withdraw not thou thy mercie from me, O Lord: let thy louing kindnesse and thy truth alway preferue me.

15 For innumerable troubles are come about mee, my sinnes haue taken such hold vpon me, that I am not able to looke vp: yea, they are moe in number then the haire of mine head: and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliuer me: make haste (O Lord) to helpe me.

17 Let them be ashamed and confounded together that seeke after my soule to destroy it: let them be driuen backward and put to rebuke that wish me euill.

18 Let them bee desolate and rewarded with shame, that say vnto mee: Fie vpon thee, fie vpon thee.

19 Let all those that seeke thee, bee ioyfull and glad in thee: and let such as loue thy saluation, say alway, The Lord bee praised.

20 As for mee, I am poore and needie: but the Lord careth for me.

21 Thou art my helper and Redeemer: make no long tarying, O my God.

Beatus qui intelligit. Psal. 41.

Blessed is hee that considereth the poore (and needy:) the Lord shall deliuer him in the time of trouble.

2 The Lord preferue him

and keepe him aliue, that he may be blessed vpon earth: and deliuer not thou him into the will of his enemies.

3 The Lord comfort him when he lieth sicke vpon his bed: make thou all his bed in his sickness.

4 I said, Lord bee mercifull vnto mee: heale my soule, for I haue sinned against thee.

5 Mine enemies speake euil of me: when shall he die, and his name perish?

6 And if he come to see me, he speaketh vanitie: and his heart conceiueth falshood within himselfe, and when hee commeth forth, he telleth it.

7 All mine enemies whisper together against mee: euen against mee doe they imagine this euill.

8 Let the sentence of guiltinesse proceed against him: and now that hee lieth, let him rise vp no more.

9 Yea, euen mine owne familiar friend whom I trusted: which did also eate of my bread, hath layed great wait for me.

10 But bee thou mercifull vnto mee, O Lord: raise thou me vp againe, and I shall reward them.

11 By this I know thou fauourest me: that mine enemy doth not triumph against me.

12 And when I am in my health, thou vpholdest me: and shalt set mee before thy face for euer.

13 Blessed bee the Lord God of Israel: world without end, Amen.

Quemadmodum. Psal. 42.

Like as the heart desireth the water brookes: so longeth my soule after thee, O God.

2 My soule is athirst for God, yea, euen for the liuing God: when shall I come to appeare before the presence of God?

3 My teares haue been my meate day and night: while they dayly say vnto mee, Where is now thy God?

4 Now when I thinke thereupon, I power out my heart by my selfe: for I went with the multitude, and brought them forth into the house of God.

5 In the voice of praise and thanksgiving among such as keepe holy day.

6 Why art thou so full of heauinesse, (O my soule:) and why art thou so disquieted within mee?

7 Put thy trust in God: for I will yet giue him thanks for the helpe of his countenance.

8 My God, my soule is vexed within mee: therefore will I remember thee, concerning the land of Iordan, and the little hill of Hermon.

9 One deepe calleth another, because of the noise of the water pipes: all thy waues and stormes are gone ouer me.

10 The Lord hath granted his louing kindnesse on the day time: and in the night season did I sing of him, and made my prayer vnto the God of my life.

11 I will say vnto the God of my strength, why hast thou forgotten me: why goe I thus heauily, while the enemy oppresseth me?

12 My bones are smitten asunder as with a sword: while mine enemies (that trouble me) cast me in the teeth.

13 Namely, while they say daily vnto me: Where is now thy God?

14 Why art thou so vexed, O my soule: and why art thou so disquieted within me?

15 O put thy trust in God: for I will yet thanke him which is the helpe of my countenance, and my God.

Iudica me Deus. Psal. 43.

Give sentence with me, O God, and defend my cause against the vngodly people: O deliuer mee from the deceitfull and wicked man.

1 For thou art the God of my strength, why hast thou put me from thee: & why goe I so heauily, while the enemy oppresseth me?

2 O send out thy light and thy trueth, that they may leade me: and bring me vnto thy holy hill, and to thy dwelling.

3 And that I may goe vnto the altar of God, euen vnto the God of my ioy and gladnesse: and vpon the Harpe, will I giue thanks vnto thee, O God, my God.

4 Why art thou so heauie, O my soule: and why art thou so disquieted within me?

5 O put thy trust in God: for I will yet giue him thanks, which is the helpe of my countenance, and my God.

Deus auribus. Psal. 44.

*Morning
prayer.*



Ve haue heard with our eares, O God, our fathers haue told vs: what thou hast done in their time of olde.

1 How thou hast driuen out the heathen with thy hand, and planted them in: how thou hast destroyed the nations, and cast them out.

2 For they gate not the land in possession through their owne sword: neither was it their owne arme that helped them.

3 But thy right hand and thine arme, and the light of thy countenance: because thou hadst a fauour vnto them.

4 Thou art my King (O God:) send helpe vnto Iacob.

5 Through thee will we ouerthrow our enemies: and in thy Name will wee tread them vnder that rise vp against vs.

7 For I will not trust in my bow: it is not my sword that shall helpe me.

8 But it is thou that sauest vs from our enemies: and puttest them to confusion that hate vs.

9 Wee make our boast of God all day long: and will praise thy Name for euer.

10 But now thou art farre off, and puttest vs to confusion: and goest not forth with our armies.

11 Thou makest vs to turne our backs vpon our enemies: so that they which hate vs, spoile our goods.

12 Thou lettest vs to bee eaten vp like sheepe: and hast scattered vs among the Heathen.

13 Thou sellest thy people for nought: and takest no money for them.

14 Thou makest vs to be rebuked of our neighbours: to be laughed to scorne, & had in derision of them that are round about vs.

15 Thou makest vs to be a byword among the heathen: and that the people shake their heads at vs.

16 My confusion is daily before me: and the shame of my face hath covered me.

17 For the voice of the slanderer and blasphemers: for the enemy and auenger.

18 And though all this be come vpon vs, yet doe wee not forget thee: nor behaue our selues frowardly in thy covenant.

19 Our heart is not turned backe: neither our steps gone out of thy way.

20 No not when thou hast smitten vs into the place of dragons: and covered vs with the shadow of death.

21 If wee haue forgotten the Name of our God, and holden vp our hands to any strange gods: shall not God search it out? for he knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long: and are counted as sheepe appointed to be slaine.

23 Vp Lord, why sleepest thou: awake, and be not absent from vs for euer.

24 Wherefore hidest thou thy face: and forgettest our misery and trouble?

25 For our soule is brought low euen vnto the dust: our belly cleaueth vnto the ground.

26 Arise and helpe vs: and deliuer vs for thy mercies sake.

Eructauit cor meum. Psal. 45.

MY heart is inditing of a good matter: I speake of the things which I haue made vnto the King.

1 My tongue is the penne: of a readie writer.

2 Thou art fairer then the children of men: full of grace are thy lippes, because

God hath blessed thee for euer.

4 Gird thee with thy sword vpon thy thigh, O thou most mightie : according to thy worship and renowne.

5 Good lucke haue thou with thine honour : ride on, because of the word of truth, of meekenesse and righteousnesse, and thy right hand shall teach thee terrible things.

6 Thy arrowes are very sharpe, and the people shall be subdued vnto thee: euen in the middest among the Kings enemies.

7 Thy seat (O God) endureth for euer: the Scepter of thy Kingdome is a right Scepter.

8 Thou hast loued righteousnesse, and hated iniquitie: wherefore God (euen thy God) hath anointed thee with the oyle of gladnesse about thy fellowes.

9 All thy garments smell of Myrrhe, Aloes, and Cassia: out of the yuorie palaces, whereby they haue made thee glad.

10 Kings daughters were among thy honourable women: vpon thy right hand did stand the Queene in a vesture of golde (wrought about with diuers colours.)

11 Hearken (O daughter) and consider, encline thine care: forget also thine owne people, and thy fathers house.

12 So shall the king haue pleasure in thy beautie: for he is thy Lord (God) and worship thou him.

13 And the daughter of Tyre shall bee there with a gift: like as the rich also among the people shall make their supplication before thee.

14 The Kings daughter is all glorious within: her clothing is of wrought golde.

15 She shall be brought vnto the King in raiment of needle worke: the Virgines that be her fellowes shall beare her company, and shall be brought vnto thee.

16 With ioy and gladnesse shall they be brought: & shal enter into the kings palace.

17 In stead of thy fathers thou shalt haue children: whom thou mayest make Princes in all lands.

18 I wil remember thy Name fro one generation vnto another: therefore shal the people giue thanks vnto thee world without end.

Deus noster refugium. Psal. 46.

God is our hope and strength: a very present helpe in trouble.

2 Therefore will wee not feare though the earth be moued: and though the hilles be caried into the midst of the sea.

3 Though the waters thereof rage and swell: and though the mountaines shake at the tempest of the same.

4 The rivers of the flood thereof shall make glad the city of God: the holy place of the Tabernacle of the most Highest,

5 God is in the midst of her, therefore shall she not be remoued: God shall helpe her, and that right early.

6 The heathen make such adoe, and the kingdomes are moued: but God hath shewed his voice, and the earth shall melt away.

7 The Lord of hosts is with vs: the God of Iacob is our refuge.

8 O come hither, and behold the workes of the Lord: what destruction hee hath brought vpon the earth.

9 Hee maketh warres to cease in all the world: hee breaketh the bow, and knappeth the speare in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hosts is with vs: the God of Iacob is our refuge.

Omnes gentes: plaudite. Psal. 47.

Clap your hands together, (all yee people:) O sing vnto God with the voice of melodie.

2 For the Lord is high, and to bee feared: hee is the great King vpon all the earth.

3 He shall subdue the people vnder vs: and the Nations vnder our feet.

4 He shall chuse out an heritage for vs: euen the worship of Iacob whom he loued.

5 God is gone vp with a merry noise: and the Lord with the sound of the Trumpe.

6 O sing praises, sing praises vnto (our) God: O sing praises, sing praises vnto our King.

7 For God is the King of all the earth: sing ye praises with vnderstanding.

8 God reigneth ouer the heathen: God sitteth vpon his holy seat.

9 The princes of the people are ioyned vnto the people of the God of Abraham: for God (which is very high exalted) doeth defend the earth as it were with a shield.

Magnus Dominus. Psal. 48.

Great is the Lord, and highly to be praised: in the City of our God, euen vpon his holy Hill.

2 The hill of Sion is a faire place, and the ioy of the whole earth: vpon the North side lieth the city of the great King, God is well knowne in her palaces as a sure refuge.

3 For loe, the Kings of the earth: are gathered and gone by together.

4 They marueiled to see such things: they were astonied, and suddenly cast downe.

5 Feare came there vpon them, and sorrow: as vpon a woman in her trauaile.

6 Thou shalt breake the ships of the sea: through the East winde.

7 Like

Evening prayer.

7 Like as wee haue heard, ſo haue wee ſeene on the Citie of the Lord of hoſtes, in the Citie of our God: God vpholdeth the ſame for euer.

8 We waite for thy louing kindneſſe (O God:) in the miſt of thy Temple.

9 O God, according vnto thy Name, ſo is thy praiſe vnto the worlds end: thy right hand is full of righteouſneſſe.

10 Let the Mount Sion reioyce, and the daughters of Iuda bee glad: becauſe of thy iudgements.

11 Walke about Sion, and goe round about her: and tell the towers thereof.

12 Marke well her bulwarkes, ſet vp her houſes: that yee may tell them that come after.

13 For this God is our God for euer and euer: he ſhall be our guide vnto death.

Audite hac omnes. Pſal. 49.

O Heare ye this all ye people: ponder it with your eares all yee that dwell in the worlde.

2 High and lowe, rich and poore: one with another.

3 My mouth ſhall ſpeake of wiſedome: and my heart ſhall muſe of vnderſtanding.

4 I will encline mine eare to the parable: and ſhew my darke ſpeech vpon the Harpe.

5 Wherefore ſhould I feare in the dayes of wickednes: and when the wickednes of my heeles compaſſeth me round about?

6 There bee ſome that put their truſt in their goods: & boaſt themſelues in the multitude of their riches.

7 But no man may deliuer his brother: nor make agreement vnto God for him.

8 For it coſt more to redeeme their ſoules: ſo that he muſt let that alone for euer.

9 Yea, though he liue long: and ſee not the graue.

10 For he ſeeeth that wiſe men alſo die, and periſh together: as well as the ignorant and fooliſh, and leaue their riches for other.

11 And yet they thinke that their houſes ſhall continue for euer: and that their dwelling places ſhall endure from one generation to another, and call the lands after their owne names.

12 Neuertheleſſe, man will not abide in honor: ſeeing he may be compared vnto the beaſts that periſh, this is the way of them.

13 This is their fooliſhnes: and their poſteritie prayſe their ſaying.

14 They lie in the hell like ſheepe, death gnaweth vpon them, and the righteous ſhall haue domination of them in the morning: their beauty ſhall conſume in the ſepulchre out of their dwelling.

15 But God hath deliuered my ſoule from

the place of hell: for he ſhall receiue mee.

16 Bee not thou afraid though one bee made rich: or if the glory of his houſe bee increaſed.

17 For hee ſhall carie nothing away with him when he dieth: neither ſhall his pompe follow him.

18 For while he liued, he counted himſelfe an happy man: & ſo long as thou doeſt well vnto thy ſelfe, men will ſpeake good of thee.

19 Hee ſhall follow the generation of his fathers: and ſhall neuer ſee light.

20 Man being in honour, hath no vnderſtanding: but is compared vnto the beaſts that periſh.

Deus deorum. Pſal. 50.

G He Lord, euen the moſt mighty God hath ſpoken: and called the world, from the riſing vp of the Sunne, vnto the going downe thereof.

Morning prayer.

2 Out of Sion hath God appeared: in perfect beauty.

3 Our God ſhall come, and ſhall not keepe ſilence: there ſhall goe before him a conſuming fire, and a mighty tempeſt ſhall be ſtirred vp round about him.

4 He ſhall call the heauen from aboue: and the earth, that he may iudge his people.

5 Gather my Saints together vnto mee: thoſe that haue made a covenant with mee with ſacrifice.

6 And the heauens ſhall declare his righteouſneſſe: for God is Iudge himſelfe.

7 Heare, O my people, and I will ſpeake: I my ſelfe will teſtifie againſt thee, O Iſrael, for I am God, euen thy God.

8 I will not reprove thee becauſe of thy ſacrifices, or for thy burnt offerings: becauſe they were not alway before me.

9 I will take no bullocke out of thine houſe: nor hee goats out of thy folds.

10 For all the beaſtes of the forreſt are mine: and ſo are the cattels vpon a thouſand hilles.

11 I know all the ſoules vpon the mountains: and the wilde beaſts of the field are in my ſight.

12 If I be hungry, I will not tell thee: for the whole world is mine, & all that is therein.

13 Thinkeſt thou that I will eate bulles fleſh: and drinke the blood of goates?

14 Offer vnto God thankſgiving: and pay thy vowes vnto the moſt Higheſt.

15 And call vpon me in the time of trouble: ſo will I heare thee, and thou ſhalt praiſe me.

16 But vnto the vngodly ſaid God: Why doeſt thou preach my lawes, and takeſt my covenant in thy mouth?

17 Whereas thou hateſt to bee reformed:

med : and hast cast my words behind thee.

18 When thou sawest a thiefe, thou consentedst vnto him : and hast beene partaker with the adulterers.

19 Thou hast let thy mouth speake wickednesse : and with thy tongue thou hast set forth deceit.

20 Thou satest and spakest against thy brother : yea, and hast slandered thine owne mothers sonne.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am euen such a one as thy selfe : but I will reprocue thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God : lest I plucke you away, and there be none to deliuer you.

23 Who so offereth me thanks and praise, he honoureth me : and to him that ordereth his conuersation right, will I shew the saluation of God.

Miserere mei Deus. Psal. 51.

HAue mercie vpon mee, O God, after thy great goodnesse : according to the multitude of thy mercies doe away mine offences.

2 Wash me thoroughly from my wickednesse : and cleanse me from my sinne.

3 For I acknowledge my faults : and my sinne is euer before me.

4 Against thee only haue I sinned, and done this euill in thy sight : that thou mightest be justified in thy saying, and cleare when thou art iudged.

5 Behold, I was shapen in wickednesse : and in sinne hath my mother conceived me.

6 But loe, thou requirest truth in the inward parts : and shalt make me to vnderstand wisdom secretly.

7 Thou shalt purge me with hysope, and I shall bee cleane : thou shalt wash mee, and I shall be whiter then snowe.

8 Thou shalt make me heare of ioy and gladnesse : that the bones which thou hast broken may reioyce.

9 Turne thy face from my sins : and put out all my misdeedes.

10 Make me a cleane heart, O God : and renew a right spirit within me.

11 Cast me not away from thy presence : and take not thy holy Spirit from me.

12 O giue me the comfort of thy helpe againe : and stablish me with thy free Spirit.

13 Then shall I teach thy wayes vnto the wicked : and sinners shall bee converted, vnto thee.

14 Deliver me from blood-guiltinesse, O God, thou that art the God of my health : and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips (O Lord :) my mouth shall shew thy praise.

16 For thou desirest no sacrifice : else would I giue it thee : but thou delightest not in burnt offering.

17 The sacrifice of God is a troubled Spirit : a broken and contrite heart (O God) shalt thou not despise.

18 O bee favourable and gracious vnto Sion : build thou the walles of Ierusalem.

19 Then shalt thou bee pleased with the sacrifice of righteousness, with the burnt offerings and oblations : then shall they offer yong bullocks vpon thine Altar.

Quid gloriaris? Psal. 52.

Why boastest thou thy selfe, thou tyrant : that thou canst do mischief?

2 Whereas the goodnesse of God : endereth yet daily.

3 Thy tongue imagineth wickednes : and with lies thou cuttest like a sharpe rasor.

4 Thou hast loued vnrighteousnesse more then goodnesse : and to take of lies more then righteousness.

5 Thou hast loued to speake all words that may doe hurt : O thou false tongue.

6 Therefore shall God destroy thee for euer : he shall take thee, and plucke thee out of thy dwelling, and roote thee out of the land of the liuing.

7 The righteous also shall see this, and feare : and shall laugh him to scorne.

8 Loe, this is the man that tooke not God for his strength : but trusted vnto the multitude of his riches, and strengthened himselfe in his wickednesse.

9 As for me, I am like a greene olive tree in the house of God : my trust is in the tender mercie of God for euer and euer.

10 I will alwayes giue thanks vnto thee for that thou hast done : and I will hope in thy Name, for thy Saints like it well.

Disit insipians. Psal. 53.

He foolish body hath said in his heart : There is no God. *Evening prayer.*

2 Corrupt are they & become abominable in their wickednes : there is none that doth good.

3 God looked downe from heauen vpon the children of men : to see if there were any that would vnderstand and seeke after God.

4 But they are all gone out of the way, they are altogether become abominable : there is none that doth good, no, nor one.

5 Are they not without vnderstanding that worke wickednesse : eating vp my people as if they would eate bread : they haue not called vpon God.

6 They were afraid where no feare was : for God hath broken the bones of them that besieged

besieged thee, thou hast put them to confusion, because God hath despised them.

7 Oh that the saluation were giuen vnto Israel out of Zion: Oh that the Lord would deliuer his people out of captiuitie.

8 Then should Iacob reioyce: and Israel should be right glad.

Deus in nomine. Psal. 54.

SAue mee, O God, for thy Names sake: and auenge me in thy strength.

2 Heare my prayer, O God: and hearken vnto the words of my mouth.

3 For strangers are risen vp against me: and tyrants (which haue not God before their eyes) seeke after my soule.

4 Behold, God is my helper: the Lord is with them that vphold my soule.

5 Hee shall reward euill vnto mine enemies: destroy thou them in thy trueth.

6 An offering of a free heart will I giue thee, and praise thy Name (O Lord:) because it is so comfortable.

7 For hee hath deliuered me out of all my troubles: and mine eye hath seene his desire vpon mine enemies.

Exaudi Deus. Psal. 55.

HEare my prayer, O God: and hide not thy selfe from my petition.

2 Take heede vnto mee, and heare me: how I mourne in my prayer, and am vexed.

3 The enemy cryeth so, and the vngodly commeth on so fast: for they are minded to doe mee some mischief, so maliciously are they set against me.

4 My heart is disquieted within me: and the fear: of death is fallen vpon me.

5 Fearefulnesse and trembling are come vpon me: and an horrible dread hath ouerwhelmed me.

6 And I said, O that I had wings like a dove: for then would I flie away, & be at rest.

7 Loe then would I get me away farre off: and remaine in the wilderness.

8 I would make haste to escape, because of the stormie winde and tempest.

9 Destroy their tongues (O Lord) and diuide them: for I haue spied vnrighteousnesse and strife in the citie.

10 Day and night they goe about within the walles thereof: mischief also and sorrow are in the mids of it.

11 Wickednesse is therein: deceit and guile goe not out of their streets.

12 For it is not an open enemy that hath done mee this dishonour: for then I could haue borne it.

13 Neither was it mine aduersary that did magnifie himselfe against mee: for then (peraduenture) I would haue hid my selfe from him.

14 But it was euen thou my companion: my guide, and mine owne familiar friend.

15 Wee tooke sweete counsell together: and walked in the House of God as friends.

16 Let death come hastily vpon them, and let them go down quick into hell: for wickednes is in their dwellings, and among them.

17 As for me, I will call vpon God: and the Lord shall saue me.

18 In the euening and morning, and at noone day will I pray, and that instantly: and he shall heare my voice.

19 It is hee that hath deliuered my soule in peace, from the battell that was against me: for there were many with me.

20 Yea, euen God that endureth for euer, shall heare me, and bring them downe: for they will not turne, nor feare God.

21 He laide his hands vpon such as be at peace with him: and he brake his Couenant.

22 The words of his mouth were softer then butter, hauing warre in his heart: his wordes were smoother then oyle, and yet they be very swords.

23 O cast thy burthen vpon the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for euer.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The bloodthirstie and deceitfull men shall not liue out halfe their dayes: neuerthelesse, my trust shall be in thee, O Lord.

Miserere mei Deus. Psal. 56.

BE mercifull vnto me, O God, *Morning* for man goeth about to deuoure *prayer.* mee: he is dayly fighting and troubling me.

2 Mine enemies are daily in hand to swallow me vp: for they be many that fight against me, O thou most Highest.

3 Neuerthelesse, though I am sometime afraid: yet put I my trust in thee.

4 I will praise God because of his word: I haue put my trust in God, and wil not feare what flesh can doe vnto me.

5 They daily mistake my words: all that they imagine, is to doe me euill.

6 They holde all together, and keepe themselves close: and marke my steps, when they lay wait for my soule.

7 Shall they escape for their wickednes: thou (O God) in thy displeasure shalt cast them downe.

8 Thou tellest my sittings, put my teares into thy bottell: are not these things noted in thy booke?

9 Whensoever I call vpon thee, then shall mine enemies be put to flight: this I know, for God is on my side.

10 In Gods word will I reioyce: in the
E 4 Lords

Lords word will I comfort me.

11 Yea, in God I haue I put my trust: I will not be afraid what man can doe vnto me.

12 Vnto thee (O God) will I pay my vowes: vnto thee will I giue thanks.

13 For thou hast deliuered my soule from death, and my feet from falling: that I may walke before God in the light of the liuing.

Miserere mei Domine. Psal. 57.

BE mercifull vnto me, O God, be mercifull vnto mee, for my soule trusteth in thee: & vnder the shadow of thy wings shall be my refuge, vntill this tyranny be ouerpast.

1 I will call vnto the most high God: euen vnto the God that shall performe the cause which I haue in hand.

3 Hee shall send from heauen: and saue me from the reproofe of him that would eat me vp.

4 God shall send forth his mercie and trueth: my soule is among Lions.

5 And I lie euen among the children of men (that are set on fire:) whose teeth are speares and arrowes, and their tongue a sharpe sword.

6 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

7 They haue laid a net for my feete, and pressed downe my soule: they haue digged a pit before mee, and are fallen into the mids of it themselves.

8 My heart is fixed, O God, my heart is fixed: I will sing, and giue praise.

9 Awake vp my glory, awake Lute and Harpe: I my selfe will awake right early.

10 I will giue thanks vnto thee, O Lord, among the people: I will sing vnto thee among the Nations.

11 For the greatnesse of thy mercy reacheth vnto the heauens: and thy trueth vnto the clouds.

12 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

Silue retriue. Psal. 58.

ARe your mindes set vpon righteousness, O ye Congregation: and doe ye iudge the thing that is right, O ye sonnes of men?

2 Yea, yee imagine mischief in your heart vpon the earth: and your hands deale with wickednesse.

3 The vngodly are froward euen from their mothers wombe: as soone as they be borne, they goe astray, and speake lies.

4 They are as venomous as the poison of a serpent: euen like the deafe Adder that stoppeth her eares.

5 Which refuseth to heare the voice of the charmer: charme he neuer so wisely.

6 Breake their teeth (O God) in their mouthes, smite the iaw-bones of the Lions,

O Lord: let them fall away like water that runneth apace, and when they shoote their arrowes, let them be rooted out.

7 Let them consume away like a snail, and be like the vntimely fruit of a woman: and let them not see the Sunne.

8 Or euer your pots be made hote with thornes: so let indignation vex him, euen as a thing that is raw.

9 The righteous shall reioyce when he seeth the vengeance: he shall wash his footsteps in the blood of the vngodly.

10 So that a man shall say, Verely there is a reward for the righteous: doubtlesse there is a God that iudgeth the earth.

Eripe me de inimicis. Psal. 59.



Eliuer mee from mine enemies, (O God:) defend me from them that rise vp against me.

Evening prayer.

2 O deliuer mee from the wicked doers: and saue me from the bloodthirstie men.

3 For loe, they lie waiting for my soule: the mighty men are gathered against mee, without any offence or fault of me, O Lord.

4 They runne and prepare themselves without my fault: arise thou therefore to helpe me, and behold.

5 Stand vp (O Lord God of hosts) thou God of Israel, to visit all the heathen: and be not mercifull vnto them that offend of malicious wickednesse.

6 They goe to and fro in the euening: they grinne like a dogge, and runne about thorow the citie.

7 Behold, they speake with their mouth, and swords are in their lips: for who doeth heare?

8 But thou, O Lord, shalt haue them in derision: and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe vnto thee: for thou art the God of my refuge.

10 God sheweth me his goodnesse plentifully: and God shall let me see my desire vpon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad among the people, & put them downe, O Lord our defence.

12 For the sinne of their mouth, and for the words of their lips, they shall be taken in their pride: and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish: and know that it is God which ruleth in Iacob, and vnto the ends of the world.

14 And in the euening they will returne: grin like a dog, and will goe about the citie.

15. They

15 They will runne heere and there for meate: and grudge if they be not satisfied.
 16 As for mee, I will sing of thy power, and wil praise thy mercy betimes in the morning: for thou hast beene my defence and refuge in the day of my trouble.
 17 Vnto thee (O my strength) will I sing: for thou, O God, art my refuge, and my mercifull God.

Deus repulsiſſimos. Psal. 60.

O God, thou hast cast vs out, and scattered vs abroad: thou hast also been displeased, O turne thee vnto vs againe.
 2 Thou hast mooued the land, and diuided it: heale the fores thereof, for it shaketh.
 3 Thou hast shewed thy people heauie things: thou hast giuen vs a drinke of deadly wine.
 4 Thou hast giuen a token for such as feare thee: that they may triumph because of the trueth.
 5 Therefore were thy beloued deliuered: helpe me with thy right hand, and heare me.
 6 God hath spoken in his holinesse, I will reioyce and diuide Sichem: and mere out the valley of Succoth.
 7 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head, Iuda is my Law-giuer.
 8 Moab is my wash pot, ouer Edom will I cast out my shoe: Philistia be thou glad of me.
 9 Who will leade me into the strong citie: who will bring me into Edom?
 10 Hast thou not cast vs out, O God: wilt not thou, O God, goe out with our hostes?
 11 O be thou our helpe in trouble: for vaine is the helpe of man.
 12 Through God shall we doe great acts: for it is hee that shall tread downe our enemies.

Exaudi Deus. Psal. 61.

Heare my crying, O God: giue eare vnto my prayer.
 2 From the ends of the earth will I call vnto thee: when my heart is in heauinesse.
 3 O set mee vp vpon the rocke that is higher then I: for thou hast beene my hope, and a strong tower for mee against the enemy.
 4 I will dwell in thy tabernacle for ever: and my trust shall be vnder the couering of thy wings.
 5 For thou, O Lord, hast heard my desires: and hast giuen an heritage vnto those that feare thy Name.
 6 Thou shalt grant the king a long life: that his yeeres may endure throughout all generations.
 7 Hee shall dwell before God for ever:

O prepare thy louing mercy and faithfulness, that they may preferue him.

8 So will I alwayes sing praise vnto thy Name: that I may daily performe my vowes.

Nonne Deo. Psal. 62.

My soule truly waiteth still vpon God: for of him commeth my saluation. *Morning prayer.*

2 Hee verely is my strength and my saluation: hee is my defence, so that I shall not greatly fall.

3 How long will yee imagine mischief against euery man: yee shall be slaine all the sort of you, yea, as a tottering wall shall yee be, and like a broken hedge.

4 Their deuice is onely how to put him out whom God shall exalt: their delight is in lies, they giue good words with their mouth, but curse with their heart.

5 Neuerthelesse, my soule, wait thou still vpon God: for my hope is in him.

6 He truly is my strength and my saluation: he is my defence, so that I shall not fall.

7 In God is my health and my glory: the rock of my might, & in God is my trust.

8 O put your trust in him alway (ye people:) powre out your hearts before him, for God is our hope.

9 As for the children of men, they are but vaine: the children of men are deceitfull vpon the weights, they are altogether lighter then vanitie it selfe.

10 O trust not in warre and robbery, giue not your selues vnto vanitie: if riches encrease, set not your heart vpon them.

11 God spake once and twise: I haue also heard the same, that power belongeth vnto God.

12 And that thou Lord art mercifull: for thou rewardest euery man according to his worke.

Deus, Deus meus. Psal. 63.

O God, thou art my God: early will I seeke thee.

2 My soule thirsteth for thee, my flesh also longeth after thee: in a barren and drie land where no water is.

3 Thus haue I looked for thee in holines: that I might behold thy power & glory.

4 For thy louing kindnesse is better then the life it selfe: my lips shall praise thee.

5 As long as I liue will I magnifie thee on this manner: & lift vp my hands in thy Name.

6 My soule shall bee satisfied euen as it were with marrow and farnesse: when my mouth praiseth thee with ioyfull lippes.

7 Haue I not remembered thee in my bed: and thought vpon thee when I was waking?

8 Because thou hast beene my helper: there

therefore vnder the shadow of thy wings will I reioyce.

9 My soule hangeth vpon thee: thy right hand hath vpholden me.

10 These also that seeke the hurt of my soule: they shall goe vnder the earth.

11 Let them fall vpon the edge of the sword: that they may be a portion for foxes.

12 But the king shall reioyce in God, all they also that sweare by him shall be commended: for the mouth of them that speake lies, shall be stopped.

Exaudi Deus. Psal. 64.

HEARE my voice, O God, in my prayer: preserve my life frō feare of the enemy.

1 Hide me from the gathering together of the froward: and from the insurrection of wicked doers.

2 Which haue whet their tongue like a sword: and shoote out their arrowes, euen bitter words.

3 That they may priuily shoote at him which is perfect: suddenly doe they hit him, and feare not.

4 They courage themselves in mischief: and commune among themselves how they may lay snares, and say that no man shall see them.

5 They imagine wickednesse, and practise it: that they keepe secret among themselves, euery man in the deepe of his heart.

6 But God shall suddenly shoot at them with a swift arrow: that they shalbe wounded.

7 Yea, their owne tongues shall make them fall: in so much that who so seeth them, shall laugh them to scorne.

8 And all men that see it, shall say, This hath God done: for they shall perceiue that it is his worke.

9 The righteous shall reioyce in the Lord, and put his trust in him: and all they that are true of heart shall be glad.

Te decet hymnus. Psal. 65.

THOU, O God, art praised in Sion: and vnto thee shall the vow be performed in Hierusalem.

1 Thou that hearest the prayer: vnto thee shal all flesh come.

2 My misdeeds preuaile against me: oh be thou mercifull vnto our sinnes.

3 Blessed is the man whom thou chusest and receiuest vnto thee: he shall dwell in thy court, and shal be satisfied with the pleasures of thy house, euen of thy holy Temple.

4 Thou shalt shew vs wonderfull things in thy righteousness, O God of our saluation: thou that art the hope of all the endes of the earth, and of them that remaine in the broad sea.

6 Which in his strength setteth fast the mountaines: and is girded about with power.

7 Which stilleth the raging of the sea: and the noise of his waues, and the madnesse of his people.

8 They also that dwell in the vntermost parts of the earth, shall be afraide at thy tokens: thou that makest the outgoings of the morning and evening to praise thee.

9 Thou visitest the earth, and bledest it: thou makest it very plenteous.

10 The riuer of God is full of water: thou preparest their corne, for lo thou prouidest for the earth.

11 Thou waterest her furrowes, thou sendest raine into the little valleys thereof: thou makest it soft with the drops of raine, and bledest the increate of it.

12 Thou crownest the yeere with thy goodnesse: and thy clouds drop farnesse.

13 They shall drop vpon the dwellings of the wilderness: and the little hilles shall reioyce on euery side.

14 The foldes shall be full of sheepe: the valleys also shall stand so thicke with corne, that they shall laugh and sing.

Iubilate Deo. Psal. 66.

OBe ioyfull in God all yee lands: sing praises vnto the honour of his Name, make his praise to be glorious.

2 Say vnto God, O how wonderfull art thou in thy works: through the greatnesse of thy power shall thine enemies be found Mars vnto thee.

3 For all the world shall worship thee: sing of thee, and praise thy Name.

4 O come hither, and behold the works of God: how wonderfull hee is in his doing toward the children of men.

5 Hee turned the Sea into dry land: so that they went thorow the water on foote, there did we reioyce thereof.

6 He ruleth with his power for euer, his eyes behold the people: and such as will not beleue, shal not be able to exalt themselves.

7 O praise our God (ye people:) and make the voice of his praise to be heard.

8 Which holdeth our soule in life: and suffereth not our feet to slip.

9 For thou (O God) hast proued vs: thou also hast tried vs, like as siluer is tried.

10 Thou broughtest vs into the snare: and laydest trouble vpon our loynes.

11 Thou sufferedst men to ride ouer our heads: we went through fire and water, and thou broughtest vs out into a wealthy place.

12 I will goe into thy house with burnt offerings: and will pay thee my vowes which I promised with my lippes, and spake with my mouth when I was in trouble.

13 I will

*Evening
prayer.*



13 I will offer vnto thee fat burnt sacrifices, with the incense of rammes: I will offer bullocks and goats.

14 O come hither and hearken, all yee that feare God: and I will tell you what hee hath done for my soule.

15 I called vnto him with my mouth: and gaue him praises with my tongue.

16 If I incline vnto wickednesse with mine heart: the Lord will not heare me.

17 But God hath heard me: and considered the voyce of my prayer.

18 Praised be God, which hath not cast out my prayer: nor turned his mercy from me.

Deus misereatur. Psal. 67.

GOD be mercifull vnto vs, and blesse vs: and shew vs the light of his countenance, and be mercifull vnto vs.

2 That thy way may bee knowne vpon earth: thy sauing health among all nations.

3 Let the people praise thee, O God: yea, let all the people praise thee.

4 O let the nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the Nations vpon the earth.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall the earth bring forth her increase: and God, euen our owne God shall giue vs his blessing.

7 God shall blesse vs: and all the ends of the world shall feare him.

Exurgat Deus. Psal. 68.

ET God arise, and let his enemies bee scattered: let them also that hate him, flee before him.

2 Like as the smoake vanissheth, so shalt thou driue them away: and like as waxe melteth at the fire, so let the vngodly perish at the presence of God.

3 But let the righteous bee glad and reioyce before God: let them also bee merrie and ioyfull.

4 O sing vnto God, and sing praises vnto his Name: magnifie him that rideth vpon the heauens as it were vpon an horse, praise him in his Name, yea, and reioyce before him.

5 He is a father of the fatherlesse, and defendeth the cause of the widowes: euen God in his holy habitation.

6 He is the God that maketh men to be of one minde in an house, and bringeth the prisoners out of captiuitie: but letteth the runnagates continue in scarcenesse.

7 O God, when thou wentest forth before the people: when thou wentest through the wilderness.

8 The earth shooke, and the heauens dropped at the presence of God: euen as

Sinai also was moued at the presence of God, which is the God of Israel.

9 Thou, O God, sentest a gracious raine vpon thine inheritance: and refreshedst it when it was weary.

10 Thy Congregation shall dwell therein: for thou, O God, hast of thy goodnesse prepared for the poore.

11 The Lord gaue the word: great was the company of the preachers.

12 Kings with their armies did flee and were discomfited: and they of the household diuided the spoile.

13 Though yee haue lyen among the pots, yet shall yee be as the wings of a doue: that is couered with siluer wings, and her feathers like gold.

14 When the Almighty scattered Kings for their sake: then were they as white as snow in Salmon.

15 As the hill of Basan, so is Gods hill: euen an hie hill, as the hill of Basan.

16 Why hop yee so ye high hilles? this is Gods hill, in the which it pleaseth him to dwell: yea, the Lord will abide in it for euer.

17 The charrets of God are twentie thousand, euen thousands of Angels: and the Lord is among them as in the holy place of Sinai.

18 Thou art gone vp on high, thou hast led captiuitie captiue, and receiued gifts for men: yea, euen for thy enemies, that the Lord God might dwell among them.

19 Praised bee the Lord dayly: euen the God which helpeth vs, and powreth his benefits vpon vs.

20 Hee is our God, euen the God of whom cometh saluation: God is the Lord by whom we escape death.

21 God shall wound the head of his enemies: and the bayrie scalpe of such a one as goeth on still in his wickednesse.

22 The Lord hath sayd, I will bring my people againe, as I did from Basan: mine owne will I bring againe, as I did sometime from the deepe of the Sea.

23 That thy foote may bee dipped in the blood of thine enemies: and that the tongue of thy dogges may be redde through the same.

24 It is well scene, O God, how thou goest: how thou my God and King goest in the Sanctuary.

25 The Singers goe before, the Minstrels follow after: in the middest are the Damoels playing with the timbrels.

26 Giue thanks, O Israel, vnto God the Lord in the Congregations: from the ground of the heart.

27 There is little Benjamin their Ruler, and

*Desiring
prayer.*

and the Princes of Iuda their Counsaile: the Princes of Zabulon, and the Princes of Nephtali.

28 Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in vs.

29 For thy Temples sake at Ierusalem: so shall Kings bring presents vnto thee.

30 When the company of the speare-men, and multitude of the mighty, are scattered abroad among the beasts of the people (so that they humbly bring pieces of silver) and where he hath scattered the people that delight in warre.

31 Then shall the princes come out of Egypt: the Morians land shall soone stretch out her hands vnto God.

32 Sing vnto God, O yee kingdomes of the earth: O sing praises vnto the Lord.

33 Which sitteth in the heauens ouer all from the beginning: loe, hee doth send out his voyce, yea, and that a mighty voyce.

34 Ascribe ye the power to God ouer Israel: his worship & strength is in the clouds.

35 O God, wonderfull art thou in thy holy places: euen the God of Israel, he wil giue strength and power vnto his people, blessed be God.

Saluum me fac. Psal. 69.

*Evening
prayer.*



Aue mee, O God: for the waters are come in, euen vnto my soule.

2 I sticke fast in the deepe myre where no ground is: I am come into deepe waters, so that the floods runne ouer me.

3 I am weary of crying, my throat is dry: my sight faileth me for waiting so long vpon my God.

4 They that hate mee without a cause, are more then the haire of my head: they that are mine enemies, and would destroy me guiltlesse, are mighty.

5 I payed them the things that I neuer rooke: God thou knowest my simplenesse, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, bee ashamed for my cause: let not those that seeke thee, bee confounded through me, O Lord God of Israel.

7 And why? for thy sake haue I suffered reproofe: shame hath couered my face.

8 I am become a stranger vnto my brethren: euen an aliant vnto my mothers children.

9 For the zeale of thy house hath euen eaten me: and the rebukes of them that reuered thee, are fallen vpon me.

10 I wept, and chastened my selfe with fasting: and that was turned to my reproofe.

11 I put on a sackecloth also: and they iested vpon me.

12 They that sit in the gate speake against me: & the drunkards make songs vpon me.

13 But Lord, I make my prayer vnto thee: in an acceptable time.

14 Heare mee, O God, in the multitude of thy mercie: euen in the truth of thy saluation.

15 Take me out of the myre, that I sink not: Oh let me be deliuered from them that hate me, and out of the deepe waters.

16 Let not the water floods drowne mee, neither let the deepe swallow mee vp: and let not the pit shut her mouth vpon me.

17 Heare mee, O Lord, for thy louing kindnes is comfortable: turne thee vnto me, according to the multitude of thy mercies.

18 And hide not thy face from thy seruant, for I am in trouble: Oh haste thee, and heare mee.

19 Draw nigh vnto my soule, and saue it: oh deliuer me, because of mine enemies.

20 Thou hast knowen my reproofe, my shame, and my dishonour: mine aduersaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of heauinesse: I looked for some to haue pitie on mee, but there was no man, neither found I any to comfort me.

22 They gaue me gall to eate: and when I was thirsty, they gaue me vinegar to drinke.

23 Let their table be made a snare to take themselves withall: and let the things (that should haue been for their wealth) be vnto them an occasion of falling.

24 Let their eyes be blinded that they see not: and euer bow downe their backs.

25 Powre out thine indignation vpon them: and let thy wrathfull displeasure take hold of them.

26 Let their habitation be void: and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten: and they talke how they may vex them whom thou hast wounded.

28 Let them fall from one wickednesse to another: & not come into thy righteousness.

29 Let them bee wiped out of the booke of the liuing: and not be written among the righteous.

30 As for mee, when I am poore and in heauinesse: thy helpe (O God) shall lift mee vp.

31 I will prayse the Name of God with a song: and magnifie it with thanksgiuing.

32 This also shall please the Lord: better then a bullocke, that hath hornes and hooves.

33 The humble shall consider this, and be

be glad: seeke yee after God, and your soule shall liue.

34 For the Lord heareth the poore: and despiseth not his prisoners.

35 Let heauen and earth praise him: the sea, and all that moueeth therein.

36 For God will saue Sion, and build the cities of Iuda: that men may dwell there, and haue it in possession.

37 The posteritie also of his seruants shall inherite it: and they that loue his Name, shall dwell therein.

Deus in adiutorium. Psal. 70.

HAste thee, O God, to deliuer me: make haste to helpe me, O Lord.

2 Let them be ashamed and confounded that seeke after my soule: let them be turned backward and put to confusion, that wish me euill.

3 Let them (for their reward) be soone brought to shame: that cry ouer me, There, there.

4 But let all those that seeke thee, bee ioyfull and glad in thee: and let all such as delight in thy saluation, say alway, The Lord be praised.

5 As for me, I am poore and in misery: haste thee vnto me (O God.)

6 Thou art my helper and my redeemer: O Lord, make no long tarrying.

In te Domine speravi. Psal. 71.

IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: but rid mee and deliuer mee in thy righteousness, encline thine care vnto me, and saue me.

2 Be thou my strong hold, whereunto I may alway resort: thou hast promised to helpe me, for thou art my house of defence, and my castle.

3 Deliuer mee, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope, euen from my youth.

5 Through thee haue I bene holden vp euer since I was borne: thou art hee that tooke me out of my mother's wombe, my praise shall alway be of thee.

6 I am become as it were a monster vnto many: but my sure trust is in thee.

7 O let my mouth bee filled with thy praise: that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age: forsake me not when my strength faileth me.

9 For mine enemies speake against me, and they that lay waite for my soule, take

their counsell together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

10 Goe not farre from mee, O God: my God haste thee to helpe me.

11 Let them bee confounded and perish, that are against my soule: let them be couered with shame and dishonour, that seeke to doe me euill.

12 As for mee, I will patiently abide alway: and will praise thee more and more.

13 My mouth shall dayly speake of thy righteousness and saluation: for I know no end thereof.

14 I will goe forth in the strength of the Lord God: and will make mention of thy righteousness onely.

15 Thou, O God, hast taught mee from my youth vntill now: therefore will I tell of thy wonderous workes.

16 Forsake me not, O God, in mine old age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high: and great things are they that thou hast done, O God, who is like vnto thee?

18 O what great troubles and aduersities hast thou shewed mee, and yet diddest thou turne and refresh mee: yea, and broughtest me from the deepe of the earth againe.

19 Thou hast brought mee to great honour: and comforted me on euery side.

20 Therefore will I praise thee and thy faithfulness (O God) playing vpon an instrument of musick: vnto thee will I sing vpon the Harpe, O thou holy One of Israel.

21 My lips will be faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

22 My tongue also shall talke of thy righteousness all the day long: for they are confounded and brought vnto shame that seeke to doe me euill.

Deus iudicium. Psal. 72.

Give the king thy iudgements (O God:) and thy righteousness vnto the kings sonne.

2 Then shall he iudge the people according vnto right: and defend the poore.

3 The mountaines also shall bring peace: and the little hilles righteousness vnto the people.

4 Hee shall keepe the simple folke by their right: defend the children of the poore and punish the wrong doer.

5 They shall feare thee as long as the Sunne and Moone endureth: from one generation to another.

Morning
prayer.

6 Hee shall come downe like the raine into a fleece of wooll : euen as the drops that water the earth.

7 In his time shall the righteous flourish : yea, and abundance of peace, so long as the Moone endureth.

8 His dominion shall be also from the one Sea to the other : and from the Flood vnto the worlds end.

9 They that dwell in the wilderness, shall kneele before him : his enemies shall like the dust.

10 The kings of Tharsis, and of the Isles shall giue presents : the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall downe before him : all nations shall doe him seruice.

12 For hee shall deliuer the poore when he cryeth : the needie also, and him that hath no helper.

13 Hee shall be fauourable to the simple and needie : and shall preserve the soules of the poore.

14 Hee shall deliuer their soules from falshood and wrong : and deare shall their blood be in his sight.

15 He shall liue, and vnto him shall be giuen of the golde of Arabia : prayer shall be made euer vnto him, and daily shall hee be praised.

16 There shall bee an heape of corne in the earth high vpon the hilles : his fruit shall shake like Libanus, and shalbe greene in the city, like grasse vpon the earth.

17 His Name shall endure for euer, his Name shal remaine vnder the Sunne among the posterities : which shalbe blessed through him, and all the heathen shall praise him.

18 Blessed be the Lord God, euen the God of Israel which onely doeth wonderous things.

19 And blessed be the Name of his Maiestie for euer : and all the earth shall be filled with his Maiestie. Amen, Amen.

Quam bonus Israel. Psal. 73.

*Evening
prayer.*

Truely God is louing vnto Israel : euen vnto such as are of a cleane heart.

2 Neuertheless my feete were almost gone : my treadings had welnigh slipt.

3 And why ? I was grieved at the wicked : I doe also see the vngodly in such prosperitie.

4 For they are in no perill of death : but are lustie and strong.

5 They come in no misfortune like other folke : neither are they plagued like other men.

6 And this is the cause that they bee so

holden with pride : and overwhelmed with crueltie.

7 Their eyes swell with fatnesse : and they doe euen what they lust.

8 They corrupt other, and speake of wicked blasphemy : their talking is against the most Highest.

9 For they stretch forth their mouth vnto the heauen : and their tongue goeth thorow the world.

10 Therefore fall the people vnto them : and thereout lucke they no small advantage.

11 Tush (say they) how should God perceiue it : is there knowledge in the most Highest ?

12 Loe, these are the vngodly, these prosper in the world, and these haue riches in possession : and I said, Then haue I cleansed my heart in vaine, and washed my hands in innocencie.

13 All the day long haue I bene punished : and chastened euery morning.

14 Yea, and I had almost said euen as they : but loe, then should I haue condemned the generation of thy children.

15 Then thought I to vnderstand this : but it was too hard for me.

16 Vntill I went into the Sanctuarie of God : then vnderstood I the end of these men.

17 Namely, how thou doest set them in slippery places : and cakest them downe, and destroyest them.

18 O how suddenly doe they consume : perish, and come to a fearefull end ?

19 Yea, euen like as a dreame when one awaketh : so shalt thou make their image to vanish out of the city.

20 Thus my heart was grieved : and it went euen through my reins.

21 So foolish was I and ignorant : euen as it were a beast before thee.

22 Neuertheless, I am alway by thee : for thou hast holden me by my right hand.

23 Thou shalt guide mee with thy counsell : and after that, receiue me with glory.

24 Whom haue I in heauen but thee : and there is none vpon earth that I desire in comparifon of thee.

25 My flesh and my heart faileth : but God is the strength of my heart, and my portion for euer.

26 For loe, they that forsake thee, shall perish : thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to holde me fast by God, to put my trust in the Lord God : and to speake of all thy workes in the gates of the daughter of Sion.

Pſ. quid Deus? Pſal. 74.

O God, wherefore art thou absent from vs so long: why is thy wrath so hote against the sheepe of thy pasture?

2 O thinke vpon thy Congregation: whom thou hast purchased and redeemed of old.

3 Thinke vpon the tribe of thine inheritance: and mount Sion wherein thou hast dwelt.

4 Lift vp thy feete, that thou mayest venterly destroy euery enemye: which hath done euill in thy Sanctuary.

5 Thine aduersaries roare in the midst of thy Congregations: and set vp their banners for tokens.

6 He that hewed timber afore out of the thicke trees: was knowne to bring it to an excellent worke.

7 But now they breake downe all the carued worke thereof: with axes and hammers.

8 They haue set fire vpon thy holy places: and haue defiled the dwelling place of thy Name. euen vnto the ground.

9 Yea, they said in their hearts, Let vs make hauocke of them altogether: thus haue they burnt vp all the houses of God in the land.

10 We see not our tokens, there is not one Prophet more: no not one is there amongst vs that vnderstandeth any more.

11 O God, how long shall the aduersary doe this dishonour: how long shall the enemye blaspheme thy Name, for euer?

12 Why withdrawest thou thy hand: why pluckest not thou thy right hand out of thy bosome to consume the enemye?

13 For God is my King of old; the helpe that is done vpon earth he doth it himselfe.

14 Thou diddest divide the sea through thy power, thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leviathan in pieces: and gaust him to be meate for the people in the wilderness.

16 Thou broughtest out fountaines and waters out of the hard rockes: thou driedst vp mighty waters.

17 The day is thine, & the night is thine: thou hast prepared the light and the Sunne.

18 Thou hast set all the borders of the earth: thou hast made Summer and Winter.

19 Remember this, O Lord, how the enemye hath rebuked: and how the foolish people hath blasphemed thy Name.

20 O deliuer not the soule of thy turtle Doue vnto the multitude of the enemies: and forget not the congregation of the poore for euer.

21 Looke vpon the Covenant: for all the earth is full of darknes & cruell habitations.

22 Oh let not the simple goe away ashamed: but let the poore & needie giue praise vnto thy Name.

23 Arise, O God, maintaine thine owne cause: remember how the foolish man blasphemeth thee dayly.

24 Forget not the voice of thine enemies: the presumption of them that hate thee, encreaseth euer more and more.

Confitebimur tibi. Pſal. 75.

Vnto thee (O God) doe we giue thanks: yea, vnto thee doe we giue thanks. *Morning Prayer.*

2 Thy Name also is so high: and that doe thy wonderous workes declare.

3 When I receiue the Congregation: I shall iudge according vnto right.

4 The earth is weake, and all the inhabitants thereof: I beare vp the pillars of it.

5 I said vnto y^e fooles, Deale not so madly: and to the vngodly, Set not vp your horne.

6 Set not vp your horne on high: and speake not with a stiffe necke.

7 For promotion cometh neither from the East nor from the West: nor yet from the South.

8 And why? God is the Iudge: hee putteth downe one, and setteth vp another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he powreth out of the same.

10 As for the dregs thereof: all the vngodly of the earth shall drinke them, and sucke them out.

11 But I will talke of the God of Iacob: and praise him for euer.

12 All the hornes of the vngodly also will I breake: and the hornes of the righteous shall be exalted.

Notum in Iudea. Pſal. 76.

In Iury is God knowne: his Name is great in Israel.

2 At Salem is his Tabernacle: and his dwelling in Sion.

3 There brake hee the arrowes of the bow: the shield, the sword, and the battell.

4 Thou art of more honour and might: then the hilles of the robbers.

5 The proud are robbed, they haue slept their sleepe: and all the men (whose hands were mightie) haue found nothing.

6 At thy rebuke (O God of Iacob:) both the charet and horse are fallen.

7 Thou, euen thou, art to be feared: and who may stand in thy sight when thou art angry?

8 Thou didst cause thy iudgements to be heard from heauen: the earth trembled and was still.

9 When

9 When God arose to iudgement: and to helpe all the meeke vpon earth.

10 The fiercenesse of man shall turne to thy praise: and the fiercenesse of them shalt thou refraine.

11 Promise vnto the Lord your God, and keepe it, all yee that are round about him: bring presents vnto him that ought to bee feared.

12 He shall refraine the spirit of princes: and is wonderfull among the kings of the earth.

Voce mea ad Dominum. Psal. 77.

I Will crie vnto God with my voice: euen vnto God will I crie with my voice, and he shall hearken vnto me.

2 In the time of my trouble I sought the Lord: my sore ranne and ceased not, in the night season my soule refused comfort.

3 When I am in heauinesse, I will thinke vpon God: when my heart is vexed, I will complaine.

4 Thou holdest mine eyes waking: I am so feeble that I cannot speake.

5 I haue considered the dayes of old: and the yeeres that are past.

6 I call to remembrance my song: and in the night I commune with mine owne heart, and search out my spirit.

7 Will the Lord absent himselfe for euer: and will he be no more intreated?

8 Is his mercie cleane gone for euer: and is his promise come vnto an end for euermore?

9 Hath God forgotten to bee gracious: and will hee shut vp his louing kindnesse in displeasure?

10 And I said, It is mine owne infirmities: but I will remember the yeeres of the right hand of the most highest.

11 I wil remember the works of the Lord: and call to minde thy wonders of old time.

12 I will thinke also of all thy works: and my talking shall be of thy doings.

13 Thy way, O God, is holy: who is so great a God (as our God?)

14 Thou art the God that doest wonders: and hast declared thy power among thy people.

15 Thou hast mightily deliuered thy people: euen the sonnes of Iacob and Ioseph.

16 The waters saw thee, O God, the waters saw thee, and were afraid: the depths also were troubled.

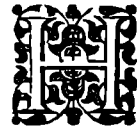
17 The clouds powred out water, the ayre thundered: and thine arrowes went abroad.

18 The voyce of thy thunder was heard round about: the lightning shone vpon the ground, the earth was moued, and shooke withall.

19 Thy way is in the Sea, and thy paths in the great waters: and thy footsteps are not knowne.

20 Thou leddest thy people like sheepe: by the hand of Moses and Aaron.

Attendite popule. Psal. 78.



Eare my Lawe, O my people: *Evening* encline your eares vnto the *prayer.* words of my mouth.

2 I will open my mouth in a parable: I will declare hard sentences of olde.

3 Which wee haue heard and knowne: and such as our fathers haue told vs.

4 That wee should not hide them from the children of the generations to come: but to shew the honour of the Lord, his mightie and wonderfull workes that he hath done.

5 Hee made a covenant with Iacob, and gaue Israel a Law: which hee commanded our forefathers to teach their children.

6 That their posteritie might knowe it: and the children which were yet vborne.

7 To the intent that when they came vp: they might shew their children the same.

8 That they might put their trust in God: and not to forget the workes of God, but to keepe his commandments.

9 And not to bee as their forefathers, a faithles & stubborne generation: a generation that set nor their heart aright, and whose spirit cleaueth not stedfastly vnto God.

10 Like as the children of Ephraim: which being harnessed, and carying bowes, turned themselues backe in the day of battell.

11 They kept not the covenant of God: and would not walke in his Law.

12 But fogate what hee had done: and the wonderfull workes that hee had shewed for them.

13 Maruailous things did hee in the sight of our forefathers in the land of Egypt: euen in the land of Zoan.

14 Hee diuided the Sea, and let them goe through: hee made the waters to stand on an heape.

15 In the day time also hee led them with a cloud: and all the night through with a light of fire.

16 Hee claue the hard rockes in the wilderness: and gaue them drinke thereof, as it had been out of the great depth.

17 Hee brought waters out of the stonie rocke: so that it gushed out like the riuers.

18 Yet for all this they sinned more against him: and prouoked the most Highest in the wilderness.

19 They tempted God in their hearts: and required meate for their lust.

20 They

20 They spake against God also, saying :
Shall God prepare a table in the wilderness ?

21 Hee smote the stonie rocke in deede,
that the water gushed out, and the streames
flowed withall : but can he giue bread also, or
prouide flesh for his people ?

22 When the Lord heard this, hee was
wroth : so the fire was kindled in Iacob, and
there came vp heauie displeasure against Is-
rael.

23 Because they beleueed not in God :
and put not their trust in his helpe.

24 So hee commanded the clouds aboue :
and opened the doores of heauen.

25 Hee rayned downe Manna also vpon
them for to eate : and gaue them food from
heauen.

26 So man did eate Angels foode : for he
sent them meat enough.

27 He caused the East winde to blow vn-
der heauen : and through his power hee
brought in the South-west winde.

28 He rained flesh vpon them as thicke
as dust : and feathered fowles like as the sand
of the sea.

29 Hee let it fall among their tents : euen
round about their habitation.

30 So they did eate and werewell filled,
for hee gaue them their owne desire : they
were not disappointed of their lust.

31 But while the meate was yet in their
mouthes, the heauy wrath of God came vp-
on them, and slew the wealthiest of them :
yea, and smote downe the chosen men that
were in Israel.

32 But for all this they sinned yet more :
and beleueed not his wondrous workes.

33 Therefore their dayes did he consume
in vanitie, and their yeeres in trouble.

34 When hee slew them, they sought
him : and turned them early, and enquired
after God.

35 And they remembred that God was
their strength : and that the high God was
their redeemer.

36 Neuerthelesse, they did but flatter him
with their mouth : and dissembled with him
in their tongue.

37 For their heart was not whole with
him : neither continued they stedfast in his
covenant.

38 But he was so merciful, that he forgave
their misdeeds : and destroyed them not.

39 Yea, many a time turned he his wrath
away : and would not suffer his whole dis-
pleasure to arise.

40 For he considered that they were but
flesh : and that they were euen a winde that
passeth away, and commeth not againe.

41 Many a time did they prouoke him in

the wilderness : & grieved him in the desert.

42 They turned backe, and tempted God :
and moued the holy One of Israel.

43 They thought not of his hand : and of
the day when hee deliuered them from the
hand of the enemy.

44 How hee had wrought his miracles in
Egypt : & his wonders in the field of Zoan.

45 He turned their waters into blood : so
that they might not drinke of the riuers.

46 He sent lice among them, & deuoured
them vp : and frogs to destroy them.

47 He gaue their fruit vnto the caterpil-
ler : and their labour vnto the grasshopper.

48 Hee destroyed their vines with haile-
stones : & their mulberie trees with the frost.

49 He smote their cattell also with haile-
stones : & their flocks with hot thunderbolts.

50 He cast vpon them the furiousnesse of
his wrath, anger, displeasure, and trouble :
and sent euill Angels among them.

51 He made a way to his indignation, and
spared not their soule from death : but gaue
their life ouer to the pestilence.

52 And smote all the first borne in Egypt :
the most principall and mightiest in the
dwellings of Ham.

53 But as for his own people, he led them
forth like sheepe : and caried them in the
wildernes like a flocke.

54 He brought them out safely that they
should not feare : and overwhelmed their e-
nemies with the sea.

55 And brought them within the borders
of his Sanctuary : euen to his mountaine,
which he purchased with his right hand.

56 Hee cast out the heathen also before
them : caused their land to bee diuided a-
mong them for an heritage, and made the
tribes of Israel to dwell in their tents.

57 So they tempted and displeased the
most high God : and kept not his testimo-
nies.

58 But turned their backs, and fell away
like their forefathers : starting aside like a
broken bowe.

59 For they grieved him with their hill
altars : and prouoked him to displeasure with
their images.

60 When God heard this, he was wroth :
and tooke sore displeasure at Israel.

61 So that hee forsooke the Tabernacle
in Silo : euen the tent that he had pitched a-
mong them.

62 He deliuered their power into captiui-
tie : and their beautie into the enemies hand.

63 He gaue his people ouer also vnto the
sword : and was wroth with his inheritance.

64 The fire consumed their yong men :
& their maidens were not giuen to marriage.

65 Their Priestes were slaine with the sword: and their were no widowes to make lamentation.

66 So the Lord awaked as one out of sleep: and like a Giant refreshed with wine.

67 Hee smote his enemies in the hinder parts: and put them to a perpetuall shame.

68 Hee refused the tabernacle of Ioseph: and chose not the tribe of Ephraim.

69 But chose the tribe of Iuda: euen the hill of Sion, which he loued.

70 And there hee builded his Temple on high: and layd the foundation of it like the ground which he hath made continually.

71 He chose Dauid also his seruant: and tooke him away from the sheepfolds.

72 As hee was following the Ewes great with yong ones, hee tooke him: that hee might feede Iacob his people, and Israel his inheritance.

73 So hee fed them with a faithfull and true heart: and ruled them prudently with all his power.

Deus remember. Psal 79.

*Morning
prayer.*



God, the heathen are come into thine inheritance: thy holy Temple haue the defiled, and made Hierusalem an heape of stones.

1 The dead bodies of thy seruants haue they giuen to be meate vnto the foules of the ayre: and the flesh of thy Saints to the beasts of the land.

2 Their blood haue they shed like water on euery side of Hierusalem: and there was no man to bury them.

3 We are become an open shame to our enemies: a very scorne and derision vnto them that are round about vs.

4 Lord, how long wilt thou bee angry: shalt thy ielousie burne like fire for euer?

5 Powre out thine indignation vpon the Heathen that haue not knowen thee: and vpon the kingdomes that haue not called vpon thy Name.

6 For they haue deuoured Iacob: and layd waste his dwelling place.

7 O remember not our old sinnes, but haue mercie vpon vs, and that soone: for we are come to great miserie.

8 Helpe vs, O God of our saluation, for the glory of thy Name: O deliuer vs, and be mercifull vnto our sins for thy Names sake.

9 Wherefore doe the Heathen say: Where is now their God?

10 O let the vengeance of thy seruants blood that is shed: bee openly shewed vpon the heathen in our sight.

11 O let the sorrowfull sighing of the prisoners come before thee: according to

the greatnesse of thy power preserue thou those that are appointed to die.

12 And for the blasphemie wherewith our neighbours haue blasphemed thee: reward thou them (O Lord) seven fold into their bosome.

13 So we that bee thy people, and sheepe of thy pasture, shall giue thee thanks for euer: and will alway bee shewing forth thy praise from generation to generation.

Qui regis Israel. Psal. 80.

Hearc, O thou shepheard of Israel, thou that leadest Ioseph like a sheepe: shew thy selfe also thou that sittest vpon the Cherubims.

2 Before Ephraim, Benjamin, and Manasses: stirre vp thy strength, and come and helpe vs.

3 Turne vs againe, O God: shew y light of thy countenance, and we shall be whole.

4 O Lord God of hostes: how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of teares: and giuest them plenteousnesse of teares to drinke.

6 Thou hast made vs a very strife vnto our neighbours: and our enemies laugh vs to scorne.

7 Turne vs againe thou God of hostes: shew the light of thy countenance, and wee shall be whole.

8 Thou hast brought a vine out of Egypt: thou hast cast out the Heathen, and planted it.

9 Thou madest roome for it: when it had taken roote, it filled the land.

10 The hills were couered with the shadow of it: and the boughes thereof were like the goodly Cedar trees.

11 She stretched out her branches vnto the sea: and her boughes vnto the riuier.

12 Why hast thou then broken downe her hedge: that all they that goe by plucke off her grapes?

13 The wilde Bore out of the wood doeth roote it vp: and the wilde beasts of the field deuoure it.

14 Turne thee againe, thou God of hostes, looke downe from heauen: behold, and visite this vine.

15 And the place of the vineyard that thy right hand hath planted: and the branch that thou madest so strong for thy selfe.

16 It is burnt with fire, and cut downe: and they shall perish at the rebuke of thy countenance.

17 Let thy hand be vpon the man of thy right hand: and vpon the son of man whom thou madest so strong for thine owne selfe.

18 And so will not wee goe backe from thee:

thee: O let vs liue, and we shall call vpon thy Name.

19 Turne vs againe, O Lord God of hostes: shew the light of thy countenance, and wee shall be whole.

Exultate Deo. Psal. 81.

Sing we merily vnto God our strength: make a cheerefull noyse vnto the God of Iacob.

2 Take the Psalme, bring hither the Tabret: the merry Harpe, with the Lute.

3 Blow vp the Trumpet in the New moone: euen in the time appointed, and vpon our solemne feast day.

4 For this was made a statute for Israel: and a Law of the God of Iacob:

5 This he ordained in Ioseph for a testimony: when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden: and his hands were deliuered from making of the pots.

7 Thou calledst vpon mee in troubles, and I deliuered thee: and heard thee what time as the storme fell vpon thee.

8 I proued thee also: at the waters of strife.

9 Heare, O my people, and I will assure thee, O Israel: if thou wilt hearken vnto me.

10 There shall no strange god be in thee: neither shalt thou worship any other god.

11 I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not heare my voice: and Israel would not obey me.

13 So I gaue them vp vnto their owne hearts lust: and let them follow their owne imaginations.

14 O that my people would haue hearkened vnto mee: for if Israel had walked in my wayes.

15 I should soone haue put downe their enemies: and turned my hand against their aduersaries.

16 The haters of the Lord should haue been found liars: but their time should haue endured for euer.

17 He should haue fed them also with the finest wheate flour: and with honie out of the stony rocke should I haue satisfied thee.

Deus sileio. Psal. 82.

God standeth in the Congregation of Princes: hee is a Iudge among gods.

2 How long will yee giue wrong iudgement: and accept the persons of the vngodly?

3 Defend the poore & fatherles: for that such as be in need and necessitie, haue right

4 Deliuere the outcast and poore: saue them from the hand of the vngodly.

5 They will not be learned, nor vnderstand, but walke on still in darknesse: all the foundations of the earth be out of course.

6 I haue said, Yee are gods: and ye all are children of the most Highest.

7 But ye shall die like men: and fall like one of the Princes.

8 Arise, O God, and iudge thou the earth: for thou shalt take all heathen to thine inheritance.

Deus quis similis Psal. 83.

Holde not thy tongue, O God, keepe not still silence: reframe not thy selfe, O God.

2 For loe, thine enemies make a murmuring: and they that hate thee, haue lift vp their head.

3 They haue imagined craftily against thy people: and taken counsell against thy secret ones.

4 They haue said, Come, and let vs root them out, that they be no more a people: and that the name of Israel may be no more in remembrance.

5 For they haue cast their heads together with one consent: and are confederate against thee.

6 The Tabernacles of the Edomites and the Ismaelites: the Moabites & Hagarenes.

7 Gebal, and Ammon, and Amalech: the Philistims, with them that dwell at Tyre.

8 Assur also is ioyned vnto them: and haue holpen the children of Lot.

9 But doe thou to them as vnto the Madianites: vnto Sisera, and vnto Iabin, at the brooke of Kison.

10 Which perished at Endor: and became as the dung of the earth.

11 Make them and their Princes like Oreb and Zeb: yea, make all their Princes like as Zeba and Salmana.

12 Which say, Let vs take to our selues: the houses of God in possession.

13 O my God, make them like vnto a wheele: and as the stubble before the wind.

14 Like as the fire that burneth vp the wood: and as the flame that consumeth the mountaines.

15 Persecute them euen so with thy tempest: and make them afraid with thy storme.

16 Make their faces ashamed, O Lord: that they may seeke thy Name.

17 Let them be confounded and vexed euer more and more: let them be put to shame and perish.

18 And they shall know that thou (whose Name is Iehovah:) art onely the most highest ouer all the earth.

Quam dilecta. Psal. 84.

O How amiable are thy dwellings: thou Lord of hosts?

2 My soule hath a desire and longing to enter into the Courts of the Lord: my heart and my flesh reioyce in the living God.

3 Yea the Sparrow hath found her an house, and the swallow a nest, where she may lay her yong: euen thine Altars, O Lord of hostes, my King and my God.

4 Blessed are they that dwell in thy House: they will be alway praising thee.

5 Blessed is the man, whose strength is in thee: in whose heart are thy wayes.

6 Which going through the vale of miserie, vs it for a well: and the pooles are filled with water.

7 They wil go from strength to strength: and vnto the God of gods, appeareth euey one of them in Sion.

8 O Lord God of hosts, heare my prayer: hearken, O God of Iacob.

9 Behold, O God, our defender: and looke vpon the face of thine Anointed.

10 For one day in thy Courts: is better then a thousand.

11 I had rather be a doore keeper in the House of my God: then to dwell in the tents of vngodlinesse.

12 For the Lord God is a light and defence: the Lord will giue grace and worship, and no good thing shall hee withhold from them that liue a godly life.

13 O Lord God of hostes: blessed is the man that putteth his trust in thee.

Benedixisti Domine. Psal. 85.

Lord, thou art become gracious vnto thy land: thou hast turned away the captiuitie of Iacob.

2 Thou hast forgiven the offence of thy people: and couered all their sinnes.

3 Thou hast taken away all thy displeasure: and turned thy selfe from thy wrathfull indignation.

4 Turne vs then, O God our Saviour: and let thine anger cease from vs.

5 Wilt thou be displeased at vs for euer: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turne againe and quieten vs: that thy people may reioyce in thee?

7 Shew vs thy mercy, O Lord: & grant vs thy saluation.

8 I will hearken what the Lord God will say concerning me: for he shall speake peace vnto his people, and to his Saints, that they turne not againe.

9 For his saluation is nigh them that feare him: that glory may dwell in our land.

10 Mercy and truth are met together:

Righteousnesse and Peace haue kissed each other.

11 Truth shall flourish out of the earth: and righteousness hath looked downe from heauen.

12 Yea, the Lord shall shew louing kindness: and our land shall giue her increase.

13 Righteousnesse shall goe before him: and he shall direct his going in the way.

Inclina Domine. Psal. 86.

Bow downe thine eare, O Lord, and heare me: for I am poore *Morning prayer.*

2 Preserve thou my soule, for I am holy: my God saue thy seruant that putteth his trust in thee.

3 Be mercifull vnto mee, O Lord: for I will call daily vpon thee.

4 Comfort the soule of thy seruant: for vnto thee (O Lord) doe I lift vp my soule.

5 For thou Lord art good and gracious: and of great mercy vnto all them that call vpon thee.

6 Giue eare Lord vnto my prayer: and ponder the voice of my humble desires.

7 In the time of my trouble I will call vpon thee: for thou hearest me.

8 Among the gods there is none like vnto thee (O Lord:) there is not one that can doe as thou doest.

9 All Nations whom thou hast made, shall come and worship thee, O Lord: and shall glorifie thy Name.

10 For thou art great, and doest wondrous things: thou art God alone.

11 Teach mee thy way (O Lord) and I will walke in thy truth: O knit my heart vnto thee, that I may feare thy Name.

12 I will thanke thee, O Lord my God, with all my heart: and will praise thy Name for euermore.

13 For great is thy mercy toward mee: and thou hast deliuered my soule from the nethermost hell.

14 O God, the proude are risen against me: and the congregations of naughty men haue sought after my soule, and haue not set thee before their eyes.

15 But thou (O Lord God) art full of compassion and mercy: long suffering, plentiful in goodnesse and truth.

16 O turne thee then vnto me, and haue mercy vpon me: giue thy strength vnto thy seruant, and helpe the sonne of thine handmaide.

17 Shew some good token vpon me for good, that they which hate me, may see it, and bee ashamed: because thou Lord hast holpen me, and comforted me.

Funda-

Fundamenta eius. Psal. 87.

Her foundations are vpon the holy hills: the Lord loueth the gates of Sion, more then all the dwellings of Iacob.

2 Very excellent things are spoken of thee: thou citie of God.

3 I wil thinke vpon Rahab and Babylon: with them that know me.

4 Behold ye the Philistines also: and they of Tyre, with the Morians, loe, there was hee borne.

5 And of Sion it shall be reported, that he was borne in her: and the most High shall stablish her.

6 The Lord shall rehearse it when hee writeth vp the people: that hee was borne there.

7 The fingers also and trampetters shall hee rehearse: all my fresh springs shall be in thee.

Domine Deus. Psal. 88.

O Lord God of my saluation, I haue cryed day and night before thee: O let my prayer enter into thy presence, encline thine eare vnto my calling.

2 For my soule is full of trouble: and my life draweth nigh vnto hell.

3 I am counted as one of them that goe downe into the pit: and I haue been euen as a man that hath no strength.

4 Free among the dead, like vnto them that be wounded and lie in the graue: which bee out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit: in a place of darkenesse, and in the deepe.

6 Thine indignation lieth hard vpon me: and thou hast vexed me with all thy stormes.

7 Thou hast put away mine acquaintance farre from me: and made me to be abhorred of them.

8 I am so fast in prison: that I cannot get forth.

9 My sight faileth for very trouble: Lord, I haue called dayly vpon thee, I haue stretched out my hands vnto thee.

10 Dost thou shew wonders among the dead: or shall the dead rise vp againe and praise thee?

11 Shall thy louing kindnes be shewed in the graue: or thy faithfulness in destruction?

12 Shall thy wondrous workes be knowne in the darke: and thy righteousness in the land where all things are forgotten?

13 Vnto thee haue I cried, O Lord: and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soule: and hidest thou thy face from me?

15 I am in misery, and like vnto him that is at the point to die: (euen from my youth

vp) thy terrors haue I suffered with a troubled minde.

16 Thy wrathfull displeasure goeth ouer me: and the feare of thee hath vndone me.

17 They came round about me dayly like water: and compassed me together on euery side.

18 My louers and friends hast thou put away from mee: and hid mine acquaintance out of my sight.

Misericordias Domine. Psal. 89.

MY song shall bee alway of the Lord: *Evening prayer.* Thy kindness of the Lord: with my mouth will I euer be shewing thy truth, from one generation to another.

2 For I haue sayd. Mercie shall be set vp for euer: thy truth shalt thou stablish in the heauens.

3 I haue made a covenant with my chosen: I haue sworne vnto Dauid my seruant.

4 Thy seed will I stablish for euer: and set vp thy throne from one generation to another.

5 O Lord the very heauens shall praise thy wondrous workes: and thy truth in the congregation of the Saints.

6 For who is he among the clouds: that shall be compared vnto the Lord?

7 And what is hee among the gods: that shall be like vnto the Lord?

8 God is very greatly to be feared in the counsell of the Saints: and to bee had in reuerence of all them that are about him.

9 O Lord God of hosts, who is like vnto thee: thy truth (most mighty Lord) is on euery side.

10 Thou rulest the raging of the Sea: thou stillest the waues thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroad with thy mighty arme.

12 The heauens are thine, the earth also is thine: thou hast laid the foundation of the round world, and all that therein is.

13 Thou hast made the North and the South, Tabor and Hermon shall reioyce in thy Name.

14 Thou hast a mighty arme: strong is thy hand, and high is thy right hand.

15 Righteousnesse and equity is the habitation of thy Seate: mercie and truth shall goe before thy face.

16 Blessed is the people (O Lord) that can reioyce in thee: they shall walke in the light of thy countenance.

17 Their delight shall bee dayly in thy Name: and in thy righteousness shall they make their boast.

18 For thou art the glory of their strength: and in thy louing kindnesse thou shalt lift vp our hoines.

19 For the Lord is our defence: the Holy one of Israel is our King.

20 Thou spakest sometimes in visions vnto thy Saints, and saidst: I haue layd helpe vpon one that is mighty, I haue exalted one chosen out of the people.

21 I haue found Dauid my seruant: with my holy oyle haue I anointed him.

22 My hand shall hold him fast: and my arme shall strengthen him.

23 The enemye shall not bee able to doe him violence: the sonne of wickednesse shall not hurt him.

24 I shall smite downe his foes before his face, and plague them that hate him.

25 My trueth also and my mercie shall be with him: and in my Name shall his horne be exalted.

26 I will set his dominion also in the Sea: and his right hand in the floods.

27 Hee shall call me, Thou art my Father: my God, and my strong saluation.

28 And I will make him my first borne: higher then the Kings of the earth.

29 My mercie will I keepe for him for euermore: and my Couenant shall stand fast with him.

30 His seed also will I make to endure for euer: and his throne as the dayes of heauen.

31 But if his children forsake my Lawe: and walke not in my iudgements.

32 If they breake my statutes, and keepe not my Commandements: I will visite their offences with the rodde, and their sinne with scourges.

33 Neuerthelesse, my louing kindnesse will I not utterly take from him: nor suffer my trueth to faile.

34 My Couenant will I not breake, nor alter the thing that is gone out of my lips: I haue sworne once by my Holinesse, that I will not faile Dauid.

35 His seede shall endure for euer: and his seate is like as the Sunne before me.

36 He shall stand fast for euermore as the Moone: & as the faithfull witnes in heauen.

37 But thou hast abhorred and forsaken thine anointed: and art displeased at him.

38 Thou hast broken the couenant of thy seruant: and cast his crowne to the ground.

39 Thou hast ouerthrowne all his hedges: and broken downe his strong holds.

40 All they that goe by spoile him: and he is become a rebuke vnto his neighbours.

41 Thou hast set vp the right hand of his enemies: and made all his aduersaries to reioyce.

42 Thou hast taken away the edge of his sworde: and giuest him not victory in the battell.

43 Thou hast put out his glory: and cast his throne downe to the ground.

44 The dayes of his youth hast thou shortened: and couered him with dishonour.

45 Lord, how long wilt thou hide thy selfe, for euer: and shall thy wrath burne like fire?

46 Oh remember how short my time is: wherefore hast thou made all men, for nought?

47 What man is he that liueth, and shall not see death: and shall he deliuer his soule from the hand of hell?

48 Lord, where are thy old louing kindnesse: which thou swarest vnto Dauid in thy trueth?

49 Remember (O Lord) the rebuke that thy seruants haue: and how I doe beare in my bosome the rebukes of many people.

50 Wherewith thine enemies haue blasphemed thee, and slandered the footsteps of thine anointed: prayse be the Lord for euermore. Amen, Amen.

Dominus refugium. Psal. 90.



Ord, thou hast been our refuge: *Morning prayer.*
from one generation to another.

1 Before the mountains were brought forth, or euer the earth and the world were made: thou art God from euerlasting, and world without end.

2 Thou turnest man to destruction: againe thou sayest, Come againe yee children of men.

3 For a thousand yeeres in thy sight, are but as yesterday: seeing that is past as a watch in the night.

4 As soone as thou scatterest them, they are euen as a sleepe: and fade away suddenly like the grasse.

5 In the morning it is greene, and groweth vp: but in the euening it is cut downe, dried vp and withered.

6 For we consume away in thy displeasure: & are afraid of thy wrathful indignation.

7 Thou hast set our misdeeds before thee: and our secret sinnes in the sight of thy countenance.

8 For when thou art angry, all our dayes are gone: we bring our yeeres to an end, as it were a tale that is told.

9 The dayes of our age are threescore yeeres and ten, and though men be so strong that they come to fourescore yeeres: yet is their strength then but labour and sorrow, so soone passeth it away, and we are gone.

10 But who regardeth the power of thy wrath: for euen thereafter as a man seareth, so is thy displeasure.

12 O teach vs to number our dayes : that we may apply our hearts vnto wisdome.

13 Turne thee againe (O Lord) at the last : and be gracious vnto thy seruants.

14 O satisfie vs with thy mercy, and that soone: so shall we reioyce and be glad all the dayes of our life.

15 Comfort vs againe now after the time that thou hast plagued vs : and for the yeres wherein we haue suffered aduersitie.

16 Shew thy seruants thy worke : and their children thy glory.

17 And the glorious Maiestie of the Lord our God be vpon vs : prosper thou the worke of our hands vpon vs, O prosper thou our handy worke.

Qui habitat. Psal. 91.

WHo so dwelleth vnder the defence of the most High : shal abide vnder the shadow of the Almighty.

2 I will say vnto the Lord, Thou art my hope and my strong holde: my God, in him will I trust.

3 For hee shall deliuer thee from the snare of the hunter: and from the noisome pestilence.

4 He shall defend thee vnder his wings: and thou shalt be safe vnder his feathers: his faithfulness and trueth shall bee thy shield and buckler.

5 Thou shalt not be afraid for any terror by night: nor for the arrow that flieth by day.

6 For the pestilence that walketh in the darkenesse: nor for the sicknesse that destroyeth in the noone day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see the reward of the vngodly.

9 For thou Lord art my hope: thou hast set thine house of defence very high.

10 There shall none euill happen vnto thee: neither shall any plague come nigh thy dwelling.

11 For hee shall giue his Angels charge ouer thee: to keepe thee in all thy wayes.

12 They shall beare thee in their hands: that thou hurt not thy foot against a stone.

13 Thou shalt goe vpon the Lion and Adder: the young Lion and the Dragon shalt thou tread vnder thy feet.

14 Because he hath set his loue vpon me, therefore shall I deliue him: I shall set him vp, because he hath knowen my Name.

15 He shall call vpon me, and I will heare him: yea, I am with him in trouble, I will deliue him, and bring him to honour.

16 With long life will I satisfie him: and shew him my saluation.

Bonum est confiteri. Psal. 92.

IT is a good thing to giue thanks vnto the Lord: and to sing praises vnto thy Name, O most highest.

2 To tell of thy louing kindnesse early in the morning: and of thy trueth in the night season.

3 Vpon an instrument of ten strings, and vpon the Lute: vpon a lowd instrument, and vpon the Harpe.

4 For thou Lord hast made mee glad through thy works: and I will reioyce in giuing praise for the operations of thy hands.

5 O Lord, how glorious are thy workes: and thy thoughts are very deepe.

6 An vnwise man doeth not well consider this: and a foole doth not vnderstand it.

7 When the vngodly are Greene as the graske, and when all the workers of wickednesse doe flourish: then shall they be destroyed for euer, but thou Lord art the most highest for euermore.

8 For loe, thine enemies (O Lord) loe thine enemies shall perish: and all the workers of wickednesse shall be destroyed.

9 But my horne shall be exalted like the horne of an Vnicorne: for I am anoynted with fresh oyle.

10 Mine eye also shall see his lust of mine enemies: and mine eare shall heare his desire of the wicked that rise vp against me.

11 The righteous shall flourish like a Palme tree: and shall spread abroad like a Cedar in Libanus.

12 Such as be planted in the house of the Lord: shall flourish in the Courts of the house of our God.

13 They also shall bring forth more fruit in their age: and shalbe fat and well liking.

14 That they may shew how true the Lord my strength is: and that there is no vnrighteousnesse in him.

Dominus regnauit. Psal. 93.

THe Lord is King, and hath put on glorious apparell: the Lord hath put on his apparel, & girded himselfe with strength.

2 He hath made the round world so sure: that it cannot be mooued.

3 Euer since the world began hath thy seate beene prepared: thou art from euill lasting.

4 The floods are risen (O Lord) the floods haue lift vp their voice: the floods lift vp their waues.

5 The waues of the Sea are mightie, and rage horribly: but yet the Lord that dwelleth on high is mightier.

6 Thy testimonies, O Lord, are very sure: holinesse becommeth thy house for euer.

Deus vltionum. Pſal. 94.

O Lord God, to whom vengeance belongeth: thou God, to whom vengeance belongeth, shew thy selfe.

2 Arise thou Iudge of the world: and reward the proud after their deseruing.

3 Lord, how long shall the vngodly: how long shall the vngodly triumph?

4 How long shall all wicked doers speake so disdainfully: and make such proud boasting?

5 They smite downe thy people, O Lord: and trouble thine heritage.

6 They murder the widow and the stranger: and put the fatherlesse to death.

7 And yet they say, I ſee, the Lord ſhal not ſee: neither ſhall the God of Iacob regard it.

8 Take heed ye waiſe among the people: O ye ſoules, when will ye vnderſtand?

9 He that planted the eare: ſhall not he heare? or hee that made the eye, ſhall hee not ſee?

10 Or, he that nourtireth the Heathen: it is he that teacheth man knowledge, ſhall not he puniſh?

11 The Lord knoweth the thoughts of man: that they are but vaine.

12 Blessed is the man whom thou chaſteſt (O Lord.) and reacheſt him in thy Law.

13 That thou mayeſt giue him patience in time of aduerſitie: vntill the pit be digged vp for the vngodly.

14 For the Lord will not faile his people: neither will he forſake his inheritance.

15 Vntill righteouſneſſe turne againe vnto iudgement: all ſuch as be true in heart ſhall follow it.

16 Who will riſe vp with me againſt the wicked: or who will take my part againſt the euill doers?

17 If the Lord had not helped mee: it had not failed but my ſoule had bene put to ſilence.

18 But when I ſaid, my foot hath ſlipped: thy mercy (O Lord) held me vp.

19 In the multitude of the ſorrowes that I had in my heart: thy comforts haue reſreſhed my ſoule.

20 Wilt thou haue any thing to doe with the ſtoole of wickedneſſe: which imagineth miſchiete as a law?

21 They gather them together againſt the ſoule of the righteous: and condemne the innocent blood.

22 But the Lord is my refuge: and my God is the ſtrength of my confidence.

23 Hee ſhall recompence them their wickedneſſe, and deſtroy them in their owne malice: yea, the Lord our God ſhall deſtroy them.

Veniſſe exultetum. Pſal. 95.

O Come, let vs ſing vnto the Lord: *Morning* let vs heartily reioyce in the *prayer.* ſtrength of our ſaluation.

2 Let vs come before his preſence with thankſgiuing: and ſhew our ſelues glad in him with ſalms.

3 For the Lord is a great God: and a great King aboue all gods.

4 In his hand are all the corners of the earth: and the ſtrength of the hills is his alſo.

5 The ſea is his, and he made it: and his hands prepared the dry land.

6 O come, let vs worſhip and fall downe: and kneele before the Lord our maker.

7 For he is (the Lord) our God: and we are the people of his paſture, and the ſheepe of his hands.

8 To day if yee will heare his voice, harden not your hearts: as in the prouocation, and as in the day of temptation in the wilderness.

9 When your fathers tempted me: proued me, and ſaw my workes.

10 Forty yeeres long was I grieved with this generation, and ſaid: it is a people that doe erre in their hearts, for they haue not knownen my wayes.

11 Vnto whom I ſware in my wrath: that they ſhould not enter into my reſt.

Cantate Domino. Pſal. 96.

O Sing vnto the Lord a new ſong: ſing vnto the Lord all the whole earth.

2 Sing vnto the Lord, & praife his Name: be telling of his ſaluation from day to day.

3 Declare his honour vnto the heathen: and his wonders vnto all the people.

4 For the Lord is great, and cannot worthily be praized: he is more to be feared then all gods.

5 As for all the gods of the heathen, they be but idoles: but it is the Lord that made the heauens.

6 Glory and worſhip are before him: power and honour are in his Sanctuary.

7 Aſcribe vnto the Lord (O yekindreds of the people:) aſcribe vnto the Lord worſhip and power.

8 Aſcribe vnto the Lord the honour due vnto his Name: bring preſents, and come into his courts.

9 O worſhip the Lord in the beautie of holinneſſe: let the whole earth ſtand in awe of him.

10 Tell it out among the heathen, that the Lord is King: and that it is he which hath made the round world ſo faſt that it cannot be mooued, and how that he ſhall iudge the people righteouſly.

11 Let the heauens reioyce, and let the earth

earth be glad : let the sea make a noife, and all that therein is.

12 Let the field be ioyfull, and all that is in it : then shall all the trees of the wood reioyce before the Lord.

13 For he commeth, for he commeth to iudge the earth : and with righteouſneſſe to iudge the world, and the people with his truth.

Dominus regnauit. Pſal. 97.

THe Lord is King, the earth may be glad thereof : yea, the multitude of the Iſles may be glad thereof.

2 Cloudes and darkeneſſe are round about him: righteouſneſſe and iudgement are the habitation of his ſeat.

3 There ſhall goe a fire before him: and burne vp his enemies on euery ſide.

4 His lightnings gaue thine vnto the world : the earth ſaw it, and was afraid.

5 The hilles melted like waxe at the preſence of the Lord : at the preſence of the Lord of the whole earth.

6 The heauens haue declared his righteouſneſſe : and all the people haue ſeene his glory.

7 Confounded be all they that worſhip carued images, and that delight in vaine gods : worſhip him all ye gods.

8 Sion heard of it, and reioyced : and the daughters of Iuda were glad, becauſe of thy iudgements, O Lord.

9 For thou Lord art higher then all that are in the earth: thou art exalted farre about all gods.

10 O ye that loue the Lord, ſee that yee hate the thing which is euill : the Lord preſerueth the ſoules of his Saints, he ſhall deliuer them from the hand of the vngodly.

11 There is ſprung vp a light for the righteous : and ioyfull gladneſſe for ſuch as bee true hearted.

12 Reioyce in the Lord, ye righteous : and giue thanks for a remembrance of his holines.

Cantate Domino. Pſal. 98.

*Evening
prayer.*



Sing vnto the Lord a new ſong: for hee hath done marueilous things.

2 With his owne right hand, and with his holy arme : hath he gotten himſelfe the victory.

3 The Lord declared his ſaluation : his righteouſneſſe hath hee openly ſhewed in the ſight of the heathen.

4 Hee hath remembered his mercy and truth towards the houſe of Iſrael : and all the ends of the world haue ſeene the ſaluation of our God.

5 Shew your ſelues ioyfull vnto the Lord, all ye lands : ſing, reioyce, and giue thanks.

6 Praise the Lord vpon the harpe : ſing to the harpe with a Pſalme of thankſgiuing.

7 With trumpets alſo and ſhawmes : O ſhew your ſelues ioyfull before the Lord the King.

8 Let the ſea make a noife, and all that therein is : the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hils be ioyfull together before the Lord: for he is come to iudge the earth.

10 With righteouſneſſe ſhall he iudge the world, and the people with equity.

Dominus regnauit. Pſal. 99.

THe Lord is King, be the people neuer ſo vnpatient: he ſitteth betwene the Cherubims, be the earth neuer ſo vnquiet.

2 The Lord is great in Sion : and high about all people.

3 They ſhall giue thanks vnto thy Name: which is great, wonderfull, and holy.

4 The kings power loueth iudgement, thou haſt prepared equity : thou haſt executed iudgement and righteouſneſſe in Iacob.

5 O magnifie the Lord our God : & fall downe before his footſtoole, for he is holy.

6 Moſes and Aaron among his Priests, and Samuel among ſuch as call vpon his Name : theſe called vpon the Lord, and hee heard them.

7 He ſpake vnto them out of the cloudie pillar : for they kept his teſtimonies, and the Law that he gaue them.

8 Thou heardeſt them (O Lord our God :) thou forgaveſt them, O God, and puniſhedſt their owne inuentions.

9 O magnifie the Lord our God, and worſhip him vpon his holy hill : for the Lord our God is holy.

Iubilate Deo. Pſal. 100.

O Be ioyfull in the Lord, all yee lands : ſerue the Lord with gladneſſe, & come before his preſence with a ſong.

2 Be ye ſure that the Lord he is God : it is hee that hath made vs, and not wee our ſelues, wee are his people and the ſheepe of his paſture.

3 O goe your way into his gates with thankſgiuing, and into his courts with praife: be thankfull vnto him, and ſpeake good of his Name.

4 For the Lord is gracious, his mercy is euerlaſting : and his truth endureth from generation to generation.

Mericordiam & iudicium. Pſal. 101.

MY ſong ſhall be of mercy and iudgement : vnto thee, O Lord, will I ſing.

2 O let me haue vnderſtanding : in the way of godlineſſe.

3 When wilt thou come vnto me : I will walke

walke in my house with a perfect heart.

4 I will take no wicked thing in hand, I hate the sinnes of vnfaithfulnesse: there shall no such cleaue vnto me.

5 A froward heart shall depart from me: I will not know a wicked person.

6 Who so priuily slandereth his neighbour: him will I destroy.

7 Who so hath also a proud looke, and high stomacke: I will not suffer him.

8 Mine eyes looke vnto such as be faithful in the land: that they may dwell with mee.

9 Who so leadeth a godly life: hee shall be my seruant.

10 There shall no deceitfull person dwell in my house: he that telleth lies shall not tarry in my sight.

11 I shall soone destroy all the vngodly that are in the land: that I may root out all wicked doers from the city of the Lord.

Domine exaudi. Psal. 102.

*Morning
prayer.*



Hear my prayer, O Lord: and let my crying come vnto thee.

2 Hide not thy face from me in the time of my trouble: encline thine eares vnto me when I call, O heare me, and that right soone.

3 For my dayes are consumed away like smoke: and my bones are burnt up as it were a firebrand.

4 My heart is smitten downe, & withered like grasie: so that I forget to eat my bread.

5 For the voice of my groning: my bones will scarce cleaue to my flesh.

6 I am become like a Pelicane in the wilderness: and like an Owle that is in the desert.

7 I haue watched, and am euen as it were a sparrow: that sitteth alone vpon the house top.

8 Mine enemies reuile mee all the day long: and they that are mad vpon mee, are sworne together against me.

9 For I haue eaten ashes as it were bread: and mingled my drinke with weeping.

10 And that because of thine indignation and wrath: for thou hast taken me vp, and cast me downe.

11 My dayes are gone like a shadow: and I am withered like grasie.

12 But thou (O Lord) shalt endure for euer: and thy remembrance throughout all generations.

13 Thou shalt arise and haue mercy vpon Sion: for it is time that thou haue mercy vpon her, yea, the time is come.

14 And why? thy seruants thinke vpon

her stones: and it phieth them to see her in the dust.

15 The heathen shall feare thy Name, O Lord: and all the kings of the earth thy Maiestie.

16 When the Lord shall build vp Sion: and when his glory shall appeare.

17 When he turneth him vnto the prayer of the poore destitute: and despiseth not their desire.

18 This shall bee written for those that come after: and the people that shall bee borne, shall praise the Lord.

19 For hee hath looked downe from his Sanctuary: out of the heauen did the Lord behold the earth.

20 That hee might heare the mournings of such as be in captiuitie: and deliuer the children appointed vnto death.

21 That they may declare the Name of the Lord in Sion: and his worship at Hierusalem.

22 When the people are gathered together: and the kingdomes also to serue the Lord.

23 He brought downe my strength in my journey: and shortened my dayes.

24 But I said, O my God, take me not away in the midst of mine age: as for thy yeeres, they endure throughout all generations.

25 Thou Lord in the beginning hast laid the foundation of the earth: and the heauens are the worke of thine hands.

26 They shal perish, but thou shalt endure: they all shall waxe olde as doeth a garment.

27 And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy yeeres shall not faile.

28 The children of thy seruants shall continue: & their seed shal stand fast in thy sight.

Benedic anima. Psal. 103.

PRaise the Lord, O my soule: and all that is within me, praise his holy Name.

2 Praise the Lord, O my soule: and forget not all his benefits.

3 Which forgiveth all thy sinne: and healeth all thine infirmities.

4 Which saueh thy life from destruction: and crowneth thee with mercy and louing kindnesse.

5 Which satisfieth thy mouth with good things: making thee young and lustie as an Eagle.

6 The Lord executeth righteousness and iudgement: for all them that are oppressed with wrong.

7 Hee shewed his wayes vnto Moses: his workes vnto the children of Israel.

8 The Lord is full of compassion and mercy:

mercy: long suffering, and of great goodnes.

9 He will not alway bee chiding: neither keepeth he his anger for euer.

10 Hee hath not dealt with vs after our sinnes: nor rewarded vs according to our wickednesse.

11 For looke how high the heauen is in comparison of the earth: so great is his mercie also toward them that feare him.

12 Look how wide also the East is from the West: so far hath he set our sins from vs.

13 Yea, like as a father pitieth his owne children: euen so the Lord is mercifull vnto them that feare him.

14 For he knoweth whereof we be made: he remembreth that we are but dust.

15 The dayes of man are as grasse: for he flourisheth as a flower of the field.

16 For as soone as the winde goeth ouer it, it is gone: and the place thereof shall know it no more.

17 But the mercifull goodnes of the Lord endureth for euer and euer, vpon them that feare him: and his righteousness vpon childrens children.

18 Euen vpon such as keepe his couenant: and thinke vpon his commandements to doe them.

19 The Lord hath prepared his Seate in heauen: and his kingdome ruleth ouer all.

20 O praise the Lord, yee Angels of his, yee that excell in strength: ye that fulfill his commaundement, and hearken vnto the voice of his wordes.

21 O praise the Lord all yee his hostes: yee seruants of his that doe his pleasure.

22 O speake good of the Lord all yee workes of his, in all places of his dominion: praise thou the Lord, O my soule.

Benedic anima mea. Psal. 104.

*Evening
prayer.*

Praise the Lord, O my soule:
O Lord my God, thou art be-
come exceeding glorious, thou
art clothed with Maiestie and
honour.

2 Thou deckest thy selfe with light as it were with a garment: and spreadest out the heauens like a curtaine.

3 Which layeth the beames of his chamber in the waters: and maketh the cloudes his charet, and walketh vpon the wings of the winde.

4 He maketh his Angels spirits: and his ministers a flaming fire.

5 Hee laid the foundations of the earth: that it neuer should mooue at any time.

6 Thou coueredst it with the deepe like as with a garment: the waters stand in the hilles.

7 At thy rebuke they flee: at the voyce

of thy thunder they are afraid.

8 They goe vp as high as the hilles, and downe to the valleys beneath: euen vnto the place which thou hast appointed for them.

9 Thou hast set them their bounds, which they shall not passe: neither turne againe to couer the earth.

10 He sendeth the springs into the riuers: which run among the hils.

11 All beasts of the field drinke thereof: and the wild asses quench their thirst.

12 Beside them shall the fowles of the ayre haue their habitation: and sing among the branches.

13 He watereth the hils from above: the earth is filled with the fruit of thy workes.

14 He bringeth forth grasse for the cattell: & greene herbe for the seruice of men.

15 That hee may bring food out of the earth, & wine that maketh glad the heart of man: and oyle to make him a chearful countenance, & bread to strengthen mans heart.

16 The trees of the Lord also are full of sap: euen the Cedars of Libanus, which hee hath planted.

17 Wherin the birds make their nests: and the firre trees are a dwelling for the Storkes:

18 The high hils are a refuge for the wild goates: and so are the stonie rockes for the conies.

19 Hee appointed the Moone for certain seasons: and the Sunne knoweth his going downe.

20 Thou makest darkenesse that it may be night: wherein all the beasts of the forest doe mooue.

21 The Lions roaring after their prey: doe seeke their meat at God.

22 The Sunne ariseth, and they get them away together: and lay them downe in their dens.

23 Man goeth forth to his worke, and to his labour: vntill the euening.

24 O Lord, how manifold are thy workes: in wisdom hast thou made them all, the earth is full of thy riches.

25 So is the great and wide Sea also: wherein are things creeping innumerable, both small and great beasts.

26 There goe the ships, and there is that Leviathan whom thou hast made to take his pastime therein.

27 These waite all vpon thee: that thou mayest giue them meate in due season.

28 When thou giuest it them, they gather it: and when thou openest thy hand, they are filled with good.

29 When thou hidest thy face, they are troubled: when thou takest away their breath: they

they die, and are turned againe to their dust.

30 When thou lettest thy breath go forth, they shall bee made: and thou shalt renew the face of the earth.

31 The glorious Maieſty of the Lord ſhal endure for euer: the Lord ſhall reioyce in his workes.

32 The earth ſhall tremble at the ſooke of him: if he doe but touch the hilles, they ſhall ſmoke.

33 I will ſing vnto the Lord as long as I liue: I will prayſe my God, while I haue my being.

34 And ſo ſhall my words pleaſe him: my ioy ſhall be in the Lord.

35 As for ſinners, they ſhall be confounded out of the earth, and the vngodly ſhall come to an end: praife thou the Lord, O my ſoule, prayſe the Lord.

Confite-mini Domino. Pſal. 105.

*Morning
prayer.*



Give thanks vnto the Lord, and call vpon his Name, tel the people what things hee hath done.

2 O let your ſongs be of him, and praife him: and let your talking be of all his wondrous workes.

3 Reioyce in his holy Name: let the heart of them reioyce that ſeek the Lord

4 Seeke the Lord & his ſtrength: ſeek his face euermore.

5 Remember the marueilous workes that hee hath done: his wonders, and the iudgements of his mouth.

6 O yee ſeede of Abraham his ſeruant: ye children of Iacob his choſen.

7 Hee is the Lord our God: his iudgements are in all the world.

8 Hee hath been alway mindfull of his Couenant and promiſe: that hee made to a thouſand generations.

9 Euen the Couenant that he made with Abraham: and the oath that he ſware vnto Iſaac.

10 And appointed the ſame vnto Iacob for a Law: and to Iſrael for an euerlaſting Teſtament.

11 Saying, vnto thee will I giue the land of Chanaan: the lot of your inheritance.

12 When there were yet but a few of them: and they ſtrangers in the land.

13 What time as they went from one nation to another: from one kingdome to another people.

14 Hee ſuffered no man to doe them wrong: but reprooued euen kings for their ſakes

15 Touch not mine Anointed: and doe my Prophets no harme.

16 Moreouer, hee called for a dearth vpon the land: and deſtroyed all the prouiſion of bread.

17 But hee had ſent a man before them: euen Ioseph which was ſold to bee a bond ſeruant.

18 Whoſe ſecte they hurt in the ſtockes: the yron entred into his ſoule.

19 Vntill the time came that his cauſe was knowne: the word of the Lord tried him.

20 The King ſent and deliuered him: the Prince of the people let him goe free.

21 Hee made him lord alſo of his houſe: and ruler of all his ſubſtance.

22 That hee might enforme his princes after his will: and teach his Senators wiſedome.

23 Iſrael alſo came into Egypt: and Iacob was a ſtranger in the land of Ham.

24 And hee increaſed his people exceedingly: and made them ſtronger then their enemies.

25 Whoſe heart turned, ſo that they hated his people: and dealt vntruely with his ſeruants

26 Then ſent hee Moſes his ſeruant: and Aaron whom he had choſen.

27 And theſe ſhewed his tokens among them: and wonders in the land of Ham.

28 He ſent darkeneſſe, and it was darke: and they were not obedient vnto his word.

29 He turned their waters into blood: and ſlew their fiſh.

30 Their land brought forth frogs: yea, euen in their kings chambers.

31 He ſpake the word, and there came all manner of flies: and lice in all their quarters.

32 Hee gaue them haileſtones for raine and flames of fire in their land.

33 Hee ſmote their vines alſo and figgetrees: and deſtroyed the trees that were in their coaſts.

34 Hee ſpake the word, and the graſhoppers came, and caterpillers innumerable: and did eat vp all the graſſe in their land, and deuoured the fruit of their ground.

35 Hee ſmote all the fiſt borne in their land: euen the chiefe of all their ſtrength.

36 He brought them forth alſo with ſiluer and gold: there was not one feeble perſon among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 Hee ſpread out a cloud to be a covering: & fire to giue light in the night ſeaſon.


39 At their deſire he brought quailles: and he filled them with the bread of heauen.

40 Hee opened the rocke of ſtone, and the waters flowed out: ſo that riuers ran in drie places.

Evening
prayer.

41 For why? hee remembered his holy promise: and Abraham his seruant.
42 And he brought forth his people with ioy: and his chosen with gladnesse.
43 And gaue them the lands of the Hea-then: and they tooke the labours of the people in possession.
44 That they might keepe his Statutes: and obserue his Lawes.

Confitemini Domino. Psal. 106.

 Giue thanks vnto the Lord, for he is gracious: and his mercy endureth for euer.

12 Who can expresse the noble actes of the Lord: or shew forth all his praise?

3 Blessed are they that alway keepe iudgement: and doe righteously.

4 Remember me, O Lord, according to the fauour that thou bearest vnto thy people: O visit me with thy saluation.

5 That I may see the felicitie of thy chosen: and reioyce in the gladnesse of thy people, and giue thanks with thine inheritance.

6 We haue sinned with our fathers: we haue done amisse, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodnesse in remembrance: but were disobedient at the sea, euen at the red sea.

8 Neuerthelesse, he helped them for his Names sake: that hee might make his power to be knowne.

9 Hee rebuked the red Sea also, and it was dried vp: so hee leade them thorow the deepe, as thorow a wilderness.

10 And he saued them from the aduersaries hand: and deliuered them from the hand of the enemye.

11 As for those that troubled them, the waters overwhelmed them: there was not one of them left.

12 Then belieued they his wordes, and sang praise vnto him.

13 But within a while they forgate his workes: and would not abide his counsell.

14 But lust came vpon them in the wilderness. and they tempted God in the desert.

15 And he gaue them their desire: and sent leanness withall into their soule.

16 They angered Moses also in their tents: and Aaron the Saint of the Lord.

17 So the earth opened, and swallowed vp Dathan: and couered the congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt vp the vngodly.

19 They made a calfe in Horeb: and worshipped the molten image.

20 Thus they turned their glory: into

the similitude of a calfe that eateth hay.

21 And they forgate God their Saniour: which had done so great things in Egypt.

22 Wonderous workes in the land of Ham: and fearefull things by the red Sea.

23 So hee said hee would haue destroyed them, had not Moses his chosen stood before him in the gap: to turne away his wrathfull indignation, lest he should destroy them.

24 Yea, they thought scorn of that pleasant land: and gaue no credence vnto his word.

25 But murmured in their tents: & heard not vnto the voice of the Lord.

26 Then lift he vp his hand against them: to ouerthrow them in the wilderness.

27 To cast out their seede among the nations: and to scatter them in the lands.

28 They ioyaed themselues vnto Baal-Peor: and ate the offerings of the dead.

29 Thus they prouoked him vnto anger with their owne inuentions: and the plague was great among them.

30 Then stood vp Phinees, and prayed: and so the plague ceased.

31 And that was counted vnto him for righteousness: among all posterities for euermore.

32 They angered him also at the waters of strife: so that hee punished Moses for their sakes.

33 Because they prouoked his spirit: so that he spake vnadvisedly with his lips.

34 Neither destroyed they the Heathen: as the Lord commanded them.

35 But were mingled among the Heathen: and learned their workes.

36 Inasmuch that they worshipped their idoles, which turned to their owne decay: yea, they offered their sonnes and daughters vnto deuils.

37 And shed innocent blood, euen the blood of their sonnes and of their daughters: whom they offered vnto the idoles of Canaan, and the land was defiled with blood.

38 Thus were they stained with their owne workes: and went a whoring with their owne inuentions.

39 Therefore was the wrath of the Lord kindled against his people: inasmuch that hee abhorred his owne inheritance.

40 And he gaue them ouer into the hand of the heathen: and they that hated them, were lords over them.

41 Their enemies oppressed them: and had them in subiection.

42 Many a time did he deliuer them: but they rebelled against him with their owne inuentions, and were brought downe in their wickednesse.

43 Neuer-

43 Nevertheless, when he saw their aduerſitie: he heard their complaint.

44 Hee thought vpon his covenant, and pitied them according to the multitude of his mercies: yea, he made all those that had led them away captiue, to pity them.

45 Deliuer vs (O Lord our God) and gather vs from among the heathen: that we may giue thanks vnto thy holy Name, and make our boast of thy praise.

46 Blessed bee the Lord God of Israel, from euermlasting, and world without end: and let all the people say, Amen.

Confitemini Domino. Psal. 107.

*Morning
prayer.*



Giue thanks vnto the Lord, for hee is gracious: and his mercy endureth for euer.

1 Let them giue thanks, whom the Lord hath redeemed: and deliuered from the hand of the enemy.

2 And gathered them out of the lands, from the East, and from the West: from the North, and from the South.

4 They went astray in the wilderness out of the way: and found no city to dwell in.

5 Hungry and thirstie: their soule fainted in them.

6 So they cried vnto the Lord in their trouble: and hee deliuered them from their distresse.

7 He led them forth by the right way: that they might goe to the citie where they dwelt.

8 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that hee doeth for the children of men.

9 For he satisfieth the empty soule: and filleth the hungry soule with goodnesse.

10 Such as sit in darkenesse, and in the shadow of death: being fast bound in misery and yron.

11 Because they rebelled against the words of the Lord: and lightly regarded the counsell of the most High.

12 Hee also brought downe their heart through heavinesse: they fell downe, and there was none to helpe them vp.

13 So when they cryed vnto the Lord in their trouble: he deliuered them out of their distresse.

14 For he brought them out of darknesse, and out of the shadow of death: and brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that hee doeth for the children of men.

16 For he hath broken the gates of brasie: and smitten the barres of yron in sunder.

17 Foolish men are plagued for their offence: and because of their wickednesse.

18 Their soule abhorred all manner of meate: and they were euen at deaths doore.

19 So when they cryed vnto the Lord in their trouble: he deliuered them out of their distresse.

20 Hee sent his word and healed them: and they were saued from their destruction.

21 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that hee doeth for the children of men.

22 That they would offer vnto him the sacrifice of thanksgiuing: and tell out his workes with gladnesse.

23 They that go down to the sea in ships: and occupy their businesse in great waters.

24 These men see the workes of the Lord: and his wonders in the deepe.

25 For at his word the stormie winde ariseth: which listeth vp the waues thereof.

26 They are caried vp to the heauen, and downe againe to the deepe: their soule melteth away because of the trouble.

27 They reele to and fro, and stagger like a drunken man: and are at their wits end.

28 So when they cry vnto the Lord in their trouble: hee deliuereth them out of their distresse.

29 For hee maketh the storme to cease: so that the waues thereof are still.

30 Then are they glad, because they be at rest: and so hee bringeth them vnto the haueu where they would be.

31 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that hee doeth for the children of men.

32 That they would exalt him also in the Congregation of the people: and praise him in the seat of the Elders.

33 Which turneth the floods into a wilderness: and drieth vp the water springs.

34 A fruitfull land maketh he barren: for the wickednesse of them that dwell therein.

35 Again hee maketh the wilderness a standing water: and water springs of a drie ground.

36 And there he setteth the hungry: that they may build them a city to dwell in.

37 That they may sow their land, & plant vineyards: to yeeld them fruits of increase.

38 Hee blesteth them, so that they multiply exceedingly: and suffereth not their cattell to decrease.

39 And againe, when they are minished and brought low: through oppression, thorrow any plague or trouble.

40 Though he suffer them to be euill intreated

reated through tyrants: and let them wander out of the way in the wilderness.

41 Yet helpeth he the poore out of misery: and maketh him households like a flocke of sheepe.

42 The righteous will consider this, and reioyce: and the mouth of all wickednesse shall be stopped.

43 Who so is wise, will ponder these things: and they shall vnderstand the louing kinde-nesse of the Lord.

Paratum cor meum. Psal. 108.

*Evening
prayer.*

God, my heart is ready (my heart is ready:) I will sing and giue praise with the best member that I haue.

2 Awake thou Lute and Harpe: I my selfe will awake right early.

3 I will giue thanks vnto thee, O Lord, among the people: I will sing prayes vnto thee among the nations.

4 For thy mercy is greater then the hea-uens: & thy trueth reacheth vnto the clouds.

5 Set vp thy selfe (O God) about the heauens: and thy glory about all the earth.

6 That thy beloued may be deliuered: let thy right hand saue them, & heare thou me.

7 God hath spoken in his holinesse: I will reioyce therfore, and diuide Sichem, and mete out the velley of Succoth.

8 Gilead is mine, and Manassess mine: Ephraim also is the strength of mine head.

9 Iuda is my lawgiuer, Moab is my wash-pon: ouer Edom will I cast out my shoe, vpon the Philistines will I triumph.

10 Who will leade me into the strong ci-ty: and who will bring me into Edom?

11 Hast not thou forsaken vs, O God: and wilt not thou, God, goe forth with our hostes?

12 O helpe vs against the enemy: for vaine is the helpe of man.

13 Through God we shall doe great acts: and it is hee that shall tread downe our enemies.

Deus laudem. Psal. 109.

Hold not thy tongue, O God of my prayse: for the mouth of the vngodly, yea, and the mouth of the deceitfull is opened vpon me.

2 And they haue spoken against me with false tongues: they compassed me about also with words of hatred, and fought against me without a cause.

3 For the loue that I had vnto them, loe, they take now my contrary part: but I giue my selfe vnto prayer.

4 Thus haue they rewarded me euill for good: and hatred for my good will.

5 Set thou an vngodly man to be ruler o-

uer him: & let Satan stand at his right hand.

6 When sentence is giuen vpon him: let him be condemned: and let his prayer bee turned into sinne.

7 Let his dayes be few: and let another take his office.

8 Let his children bee fatherlesse: and his wife a widow.

9 Let his children bee vagabonds, and beg their bread: let them seeke it also out of desolate places.

10 Let the extortioner consume all that he hath: and let the stranger spoyle his labour.

11 Let there be no man to pittie him: nor to haue compassion vpon his fatherlesse chil-dren.

12 Let his posteritie bee destroyed: and in the next generation let his name be cleau-
put out.

13 Let the wickednesse of his fathers bee had in remembrance in the sight of the Lord: and let not the sinne of his mother be done away.

14 Let them alway bee before the Lord: that he may root out the memoriall of them from off the earth.

15 And that because his minde was not to doe good: but persecuted the poore helpe-lesse man, that hee might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen vnto him: hee loued not blessing, therefore shall it be farre from him.

17 He clothed himselfe with cursing like as with a rayment: and it shall come into his bowels like water, and like oyle into his bones.

18 Let it bee vnto him as the cloake that hee hath vpon him: and as the girdle that he is alway guided withall.

19 Let it thus happen from the Lord vnto mine enemies: and to those that speake euill against my soule.

20 But deale thou with mee (O Lord God) according vnto thy Name: for sweete is thy mercie.

21 O deliuer mee, for I am helpelesse and poore: and my heart is wounded within me.

22 I goe hence like the shadow that de-parteth: & am drinen away as the grasshopper.

23 My knees are wake through fasting: my flesh is dried vp for want of fatnes.

24 I became also a rebuke vnto them: they that looked vpon me shaked their heads.

25 Helpe me (O Lord my God:) oh saue me according to thy mercie.

26 And they shall knowe how that this is thy hand: and that thou Lord hast done it.

27 Though they curse, yet blesse thou:
and

and let them bee confounded that rise vp against me, but let thy seruant reioyce.

28 Let mine aduersaries bee clothed with shame: and let them couer themselves with their owne confusion, as with a cloake.

29 As for mee, I will giue great thanks vnto the Lord with my mouth: and praise him among the multitude.

30 For he shall stand at the right hand of the poore: so saue his soule from vnrighteous Iudges.

Dixit Dominus. Psal. 110.

*Morning
prayer.*



He Lord said vnto my Lord: Sit thou on my right hand, vntill I make thine enemies thy footstool.

2 The Lord shall send the rod of thy power out of Sion: be thou ruler euen in the mids among thine enemies.

3 In the day of thy power shall the people offer thee free-will offerings with an holy worship: the dew of thy birth is of the wombe of the morning.

4 The Lord swaie, and will not repent: thou art a Priest for euer, after the order of Melchisedech,

5 The Lord vpon thy right hand: shall wound euen Kings in the day of his wrath.

6 He shall iudge among the heathen, he shall fill the places with the dead bodies: and smite in sunder the heads ouer diuers countreys.

7 Hee shall drinke of the brooke in the way: therefore shall he lift vp his head.

Confitebor tibi. Psal. 111.

I Will giue thanks vnto the Lord with my wholeheart: secretly among the faithfull, and in the Congregation.

2 The workes of the Lord are great: sought out of all them that haue pleasure therein.

3 His worke is worthy to be praised and had in honour: and his righteousness endureth for euer.

4 The mercifull and gracious Lord hath so done his marueilous workes: that they ought to be had in remembrance.

5 Hee hath giuen meate vnto them that feare him: hee shall euer be mindfull of his Couenant.

6 He hath shewed his people the power of his workes: that hee may giue them the heritage of the heathen.

7 The works of his hands are verity and iudgement: all his commandements are true.

8 They stand fast for euer and euer: and are done in truth and equitie.

9 Hee sent redemption vnto his people: he hath commanded his Couenant for euer, holy and reuerend is his Name.

10 The feare of the Lord is the beginning of wisdom: a good vnderstanding haue all they that doe thereafter, the praise of it endureth for euer.

Beatus vir. Psal. 112.

Blessed is the man that feareth the Lord: he hath great delight in his commandements.

2 His seed shall bee mighty vpon earth: the generation of the faithfull shall bee blessed.

3 Riches and plenteousnesse shall bee in his house: and his righteousness endureth for euer.

4 Vnto the godly there ariseth vp light in the darkenesse: he is mercifull, louing and righteous.

5 A good man is mercifull, and lendeth: and will guide his words with discretion.

6 For hee shall neuer bee moued: and the righteous shall be had in euermore remembrance.

7 Hee will not be afraid for any euill tidings: for his heart standeth fast, and beleeueth in the Lord.

8 His heart is stablished, & wil not shrink: vntill he see his desire vpon his enemies.

9 Hee hath dispersed abroad and giuen to the poore: and his righteousness remaineth for euer, his horne shall be exalted with honour.

10 The vngodly shall see it, and it shall grieve him: hee shall gnash with his teeth, and consume away, the desire of the vngodly shall perish.

Laudate pueri. Psal. 113.

Praise the Lord (ye seruants:) O praise the Name of the Lord.

2 Blessed be the Name of the Lord: from this time forth for euermore.

3 The Lords Name is praised: from the rising vp of the Sunne, vnto the going downe of the same.

4 The Lord is high about all heathen: and his glory about the heauens.

5 Who is like vnto the Lord our God, that hath his dwelling so high: and yet humbleth himselfe to behold the things that are in heauen and earth?

6 He taketh vp the simple out of the dust: and lifteth the poore out of the mire.

7 That he may set him with the princes: euen with the princes of his people.

8 He maketh the barren woman to keepe house: & to be a ioyfull mother of children.

In exitu Israel. Psal. 114.

When Israel came out of Egypt: and the house of Jacob from among the strange people.



*Evening
prayer.*

2 Iuda was his Sanctuary: and Israel his dominion.

3 The sea saw it, and fled: Iordan was driuen backe.

4 The mountaines skipped like Rammes: and the little hils like yong sheepe.

5 What aileth thee, O thou sea, that thou fleddest: and thou Iordan, that thou wast driuen backe?

6 Yee mountaines that yee skipped like Rammes: and ye little hils like yong sheepe?

7 Tremble thou earth at the presence of the Lord: at the presence of the God of Iacob.

8 Which turned the hard rocke into a standing water: and the flint stone into a springing well.

Non nobis Domine. Psal. 115.

NOT VINO VS, O Lord, not vnto vs, but vnto thy Name giue the praise: for thy louing mercie, and for thy truthe sake.

2 Wherefore shall the Heathen say: Where is now their God?

3 As for our God, hee is in heauen: hee hath done whatsoever pleased him.

4 Their Idoles are silver and gold: euen the worke of mens hands.

5 They haue mouthes and speake not: eyes haue they, and see not.

6 They haue eares and heare not: noses haue they and smell not.

7 They haue hands, and handle not, feet haue they, and walke not: neither speake they thorow their throat.

8 They that make them, are like vnto them: and so are all such as put their trust in them.

9 But thou house of Israel, trust thou in the Lord: he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord: he is their helper and defender.

11 Ye that feare the Lord, put your trust in the Lord: he is their helper and defender.

12 The Lord hath been mindfull of vs, and he shall blesse vs: euen he shal blesse the house of Israel, hee shall blesse the house of Aaron.

13 Hee shall blesse them that feare the Lord: both small and great.

14 The Lord shal increase you more and more: you and your children.

15 Ye are the blessed of the Lord: which made heauen and earth.

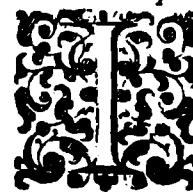
16 All the whole heauens are the Lords: the earth hath hee giuen to the children of men.

17 The dead praise not thee, O Lord: neither all they that goe downe into the silence.

18 But we wil prayse the Lord: from this

time forth for evermore. Praise the Lord.

Dilexi quoniam. Psal. 116.



DAm well pleased: that the Lord hath heard the voice of my prayer.

Morning prayer.

2 That he hath inclined his eare vnto mee: therefore wil I call vpon him as long as I liue.

3 The heares of death compassed me round about: and the paines of hell gate hold vpon me.

4 I shall find trouble and heavinesse, and I shall call vpon the Name of the Lord: O Lord, I beseech thee, deliuer my soule.

5 Gracious is the Lord, and righteous: yea, our God is mercifull.

6 The Lord preserueth the simple: I was in misery, and he helped me.

7 Turne againe then vnto thy rest, O my soule: for the Lord hath rewarded thee.

8 And why? thou hast deliuered my soule from death: mine eyes from teares, and my feet from falling.

9 I will walke before the Lord: in the land of the liuing.

10 I belceued, and therefore wil I speake, but I was sore troubled: I said in my haste, Aliens are liars.

11 What reward shall I giue vnto the Lord: for all the benefits that hee hath done vnto mee.

12 I will receive the cup of saluation: and call vpon the Name of the Lord.

13 I wil pay my vowe: now in the presence of all his people: right deare in the sight of the Lord is the death of his Saints.

14 Behold (O Lord) how that I am thy seruant: I am thy seruant, and the sonne of thine handmaid, thou hast broken my bonds in sunder.

15 I will offer to thee the sacrifice of thanksgiving: and will call vpon the Name of the Lord.

16 I will pay my vowes vnto the Lord, in the sight of all his people: in the courts of the Lords house, euen in the midst of thee, O Hierusalem. Praise the Lord.

Laudate Dominum. Psal. 117.

O Praise the Lord all ye heathen: praise him all ye nations.

2 For his mercifull kindnesse is euer more and more toward vs: and the truth of the Lord endureth for euer. Praise the Lord.

Confitemini Domino. Psal. 118.

O Give thanks vnto the Lord, for hee is gracious: because his mercie endureth for euer.

2 Let Israel now confesse that he is gracious:

cious: and that his mercie endureth for euer.

3 Let the house of Aaron now confesse: that his mercie endureth for euer.

4 Yea, let them now that feare the Lord, confesse: that his mercie endureth for euer.

5 I called vpon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my side: I will not feare what man doth vnto me.

7 The Lord taketh my part with them that helpe mee: therefore shall I see my desire vpon mine enemies.

8 It is better to trust in the Lord: then to put any confidence in man.

9 It is better to trust in the Lord: then to put any confidence in Princes.

10 All nations compassed mee round about: but in the Name of the Lord wil I destroy them.

11 They kept mee in on euery side, they kept me in (I say) on euery side: but in the Name of the Lord wil I destroy them.

12 They came about me like Bees, and are extinct, euen as the fire among the thornes: for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at mee, that I might fall: but the Lord was my helpe.

14 The Lord is my strength and my song: and is become my saluation.

15 The voyce of ioy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to passe.

16 The right hand of the Lord hath the preeminence: the right hand of the Lord bringeth mighty things to passe.

17 I will not die, but liue: and declare the workes of the Lord.

18 The Lord hath chastened and corrected mee: but hee hath not giuen mee ouer vnto death.

19 Open me the gates of righteousness: that I may goe into them, and giue thanks vnto the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will thanke thee, for thou hast heard me: and art become my saluation.

22 The same stone which the builders refused: is become the head stone in the corner.

23 This is the Lords doing: and it is marvellous in our eyes.

24 This is the day which the Lord hath made: we will reioyce and be glad in it.

25 Helpe mee now, O Lord: O Lord send vs now prosperity.

26 Blessed bee hee that commeth in the Name of the Lord: wee haue wished you

good lucke, yee that bee of the house of the Lord.

27 God is the Lord which hath shewed vs light: binde the sacrifice with cordes, yea, euen vnto the hornes of the Altar.

28 Thou art my God, and I will thanke thee: thou art my God, and I will praise thee.

29 O giue thanks vnto the Lord, for hee is gracious: & his mercie endureth for euer.

Beati immaculati. Psal 119.



Blessed are those that are vndefiled in the way: and walke in the Law of the Lord.

Evening prayer.

2 Blessed are they that keep his testimonies: and seeke him with their whole heart.

3 For they which doe no wickednesse: walke in his wayes.

4 Thou hast charged: that we shall diligently keepe thy commandements.

5 O that my wayes were made so direct: that I might keepe thy statutes.

6 So shall I not bee confounded: while I haue respect vnto all thy commandements.

7 I will thanke thee with an vnfaigned heart: when I shall haue learned the iudgements of thy righteousness.

8 I will keepe thy ceremonies: O forsake me not utterly.

In quo corrigis.

W Herewithall shall a young man cleanse his way: euen by ruling himselfe after thy word.

2 With my whole heart haue I sought thee: O let mee not goe wrong out of thy commandements.

3 Thy words haue I hid within my heart: that I should not sinne against thee.

4 Blessed art thou, O Lord: O teach me thy statutes.

5 With my lippes haue I bene telling: of all the iudgements of thy mouth.

6 I haue had as great delight in the way of thy testimonies: as in all maner of riches.

7 I will talke of thy commandements: and haue respect vnto thy wayes.

8 My delight shall be in thy statutes: and I will not forget thy word.

Rebibus sermo tuo.

O Doe well vnto thy seruant: that I may liue, and keepe thy word.

2 Open thou mine eyes: that I may see the wondrous things of thy Law.

3 I am a stranger vpon earth: O hide not thy commandements from me.

4 My soule breaketh out for the very frequent desire that it hath alway vnto thy iudgements.

5 Thou

5 Thou hast rebuked the proude: and cursed are they that doe erre from thy Commandements.

6 O turne from me shame and rebuke: for I haue kept thy testimonies.

7 Princes also did sit and speake against mee: but thy seruant is occupied in thy Statutes.

8 For thy Testimonies are my delight: and my counsellors.

Adhæsit pavimento.

MY soule cleaueth to the dust: O quicken thou me according to thy word.

2 I haue knowledged my wayes, and thou heardest me: O teach me thy Statutes.

3 Make me to vnderstand the way of thy commandements: and so shall I talke of thy wonderous workes.

4 My soule melteth away for very heauinesse: comfort thou me according vnto thy word.

5 Take from me the way of lying: and cause thou me to make much of thy Law.

6 I haue cholen the way of trueth: and thy iudgements haue I laide before me.

7 I haue sticken vnto thy Testimonies: O Lord confound me nor.

8 I will runne the way of thy Commandements: when thou hast set my heart at libertie.

Legem pone.

Each mee, O Lord, the way of thy Statutes: and I shall keepe it vnto the end.

2 Giue mee vnderstanding, and I shall keepe thy Law: yea, I shall keepe it with my whole heart.

3 Make mee to goe in the path of thy Commandements: for therein is my desire.

4 Incline my heart vnto thy testimonies: and not to couetousnesse.

5 O turne away mine eyes, lest they behold vanity: & quicken thou me in thy way.

6 O stablish thy word in thy seruant: that I may feare thee.

7 Take away the rebuke that I am afraid of: for thy iudgements are good.

8 Behold, my delight is in thy commandements: O quicken mee in thy righteousness.

Et veniat super me.

LEt thy louing mercy come also vnto mee, O Lord: euen thy saluation, according vnto thy word.

2 So shall I make answere vnto my blasphemers: for my trust is in thy word.

3 O take not the word of thy trueth vnto the out of my mouth: for my hope is in thy iudgements.

4 So shall I alway keepe thy Law: yea, for euer and euer.

5 And I will walke at libertie: for I seeke thy commandements.

6 I will speake of thy testimonies also euen before kings: and will not be ashamed.

7 And my delight shall be in thy Commandements: which I haue loued.

8 My hands also will I lift vp vnto thy Commandements, which I haue loued: and my study shall be in thy statutes.

Memor esto verbi tui.

OThinke vpon thy seruant, as concerning thy word: wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble: for thy word hath quickened me.

3 The proude hath had me exceedingly in derision: yet haue I not shrunked from thy Law.

4 For I remembred thine euerlasting iudgements, O Lord: and receiued comfort.

5 I am horribly afraid: for the vngodly that forsake thy Law.

6 Thy statutes haue beene my songs: in the house of my pilgrimage.

7 I haue thought vpon thy Name, O Lord, in the night season: and haue kept thy Law.

8 This I had: because I kept thy Commandements.

Portio mea Domine.

THou art my portion, O Lord: I haue promised to keepe thy Law.

2 I made my humble petition in thy presence with my whole heart: O be mercifull vnto me according to thy word.

3 I called mine owne wayes to remembrance: and turned my feet vnto thy Testimonies.

4 I made haste, and prolonged not the time: to keepe thy commandements.

5 The congregation of the vngodly haue robbed mee: but I haue not forgotten thy Law.

6 At midnight I will rise to giue thanks vnto thee: because of thy righteous iudgements.

7 I am a companion of all them that feare thee: and keepe thy commandements.

8 The earth, O Lord, is full of thy mercy: O teach me thy statutes.

Bonitatem fecisti.

OLord, thou hast dealt graciously with thy seruant: according vnto thy word.

2 O learne me true vnderstanding and knowledge: for I haue belecued thy Commandements.

3 Before I was troubled, I went wrong: but now haue I kept thy word.

G 2

4 Thou

*Morning
prayer.*



4 Thou art good and gracious: O teach me thy statutes.

5 The proud haue imagined a lie against me: but I will keepe thy Commandements with my whole heart.

6 Their heart is as fat as brawne: but my delight hath bene in thy Law.

7 It is good for me that I haue bene in trouble: that I may learne thy statutes.

8 The Law of thy mouth is dearer vnto me: then thousands of gold and siluer.

Manus tua fecerunt me.

*Evening
prayer.*



Hy hands haue made me and fashioned me: O giue me vnderstanding that I may learne thy Commandements.

2 They that feare thee, will be glad when they see mee: because I haue put my trust in thy word.

3 I know (O Lord) that thy iudgements are right: and that thou of very faithfulness hast caused me to be troubled.

4 O let thy mercifull kindnesse bee my comfort: according to thy word vnto thy seruant.

5 O let thy louing mercies come vnto mee, that I may liue: for thy Law is my delight.

6 Let the proud be confounded, for they goe wickedly about to destroy me: but I will be occupied in thy Commandements.

7 Let such as feare thee, and haue knowen thy testimonies: be turned vnto me.

8 O let my heart be sound in thy Statutes: that I be not ashamed.

Difecit anima mea.

MY soule hath longed for thy saluation: and I haue a good hope because of thy word.

2 Mine eyes long sore for thy word: saying, O when wilt thou comfort me?

3 For I am become like a bottle in the smoke: yet doe I not forget thy statutes.

4 How many are the dayes of thy seruant: when wilt thou be auenged of them that persecute me?

5 The proude haue digged pits for mee: which are not after thy Law.

6 All thy Commandements are true: they persecute me falsly, O be thou my helpe.

7 They had almost made an end of me vpon earth: but I forsooke not thy Commandements.

8 O quicken me after thy louing kindnesse: and so shall I keepe thy testimonies of thy mouth.

In aeternum Domine.

O Lord thy word: endureth for euer in heauen.

2 Thy trueth also remaineth from one generation to another: thou hast laide the foundation of the earth: and it abideth.

3 They continue this day according to thine ordinance: for all things serue thee.

4 If my delight had not been in thy Law, I should haue perished in my trouble.

5 I will neuer forget thy Commandements: for with them thou hast quickened mee.

6 I am thine, oh saue mee: for I haue sought thy Commandements.

7 The vngodly laide waite for me, to destroy mee: but I will consider thy testimonies.

8 I see that all things come to an ende: but thy commandment is exceeding broad.

Quomodo dilexi.

Lord, what loue haue I vnto thy Law: all the day long is my studie in it.

2 Thou through thy commandements hast made me wiser then mine enemies: for they are euer with me.

3 I haue more vnderstanding then my teachers: for thy testimonies are my study.

4 I am wiser then the aged: because I keepe thy Commandements.

5 I haue refrained my feete from euery euill way: that I may keepe thy word.

6 I haue not shrunke from thy iudgements: for thou teacheest me.

7 Oh how sweete are thy wordes vnto my throat: yea, sweeter then honie vnto my mouth.

8 Through thy Commandements I get vnderstanding: therefore I hate all euill wayes.

Luccerna pedibus meis.



Hy word is a lanterne vnto my feete: and a light vnto my paths.

2 I haue sworn, and am stedfastly purposed: to keepe thy righteous iudgements.

3 I am troubled about measure: quicken me (O Lord) according to thy word.

4 Let the free-will offerings of my mouth please thee, O Lord: and teach mee thy iudgements.

5 My soule is alway in my hand: yet doe I not forget thy Law.

6 The vngodly haue laide a snare for me: but yet I swarued not from thy Commandements.

7 Thy testimonies haue I claimed as mine heritage for euer: and why? they are the very ioy of my heart.

8 I haue applyed my heart to fulfill thy

*Morning
prayer.*

thy

thy statutes alway: euen vnto the end.

Iniquos odio habui.

I Hate them that imagine euill things: but thy law doe I loue.

2 Thou art my defence and shield: and my trust is in thy word.

3 Away from me, ye wicked: I will keepe the commandements of my God.

4 O stablish me according vnto thy word, that I may liue: and let me not be disappointed of my hope.

5 Hold thou me vp, and I shall bee safe: yea, my delight shall be euer in thy statutes.

6 Thou hast troden downe all them that depart from thy statutes: for they imagine but deceit.

7 Thou puttest away all the vagodly of the earth like drosse: therefore I loue thy testimonies.

8 My flesh trembleth for feare of thee: and I am afraid of thy iudgements.

Feci iudicium.

I Deale with the thing that is lawfull and right: O giue me not ouer vnto mine oppressors.

2 Make thou thy seruant to delight in that which is good: that the proud doe mee no wrong.

3 Mine eyes are wasted away with looking for thy health: and for the word of thy righteousness.

4 O deale with thy seruant according vnto thy louing mercie: and teach me thy statutes.

5 I am thy seruant, O grant me vnderstanding: that I may knowe thy testimonies.

6 It is time for thee, Lord, to lay to thine hand: for they haue destroyed thy Law.

7 For I loue thy Commandements: aboue gold and precious stone.

8 Therefore hold I straight all thy commandements: and all false wayes I vtterly abhorre.

Mirabilia.

Thy Testimonies are wonderfull: therefore doeth my soule keepe them.

2 When thy word goeth forth: it shineth light and vnderstanding to the simple.

3 I opened my mouth and drew in my breath: for my delight was in thy commandements.

4 O looke thou vpon me, and be mercifull vnto mee: as thou vtest to do vnto those that loue thy Name.

5 Order my steps in thy word: and so shall no wickednes haue dominion ouer me.

6 O deliuer mee from the wrongfull dealings of men: and so shall I keepe thy commandements.

7 Shew the light of thy countenance vp-

on thy seruant: and teach me thy statutes.

8 Mine eyes gush out with water: because men keepe not thy Law.

Iustus es Domine.

Righteous art thou, O Lord: and true is thy iudgement.

2 The testimonies that thou hast commanded: are exceeding righteous and true.

3 My zeale hath euen consumed mee: because mine enemies haue forgotten thy words.

4 Thy word is tried to the vttermost: and thy seruant loueth it.

5 I am small, and of no reputation: yet doe I not forget thy commandements.

6 Thy righteousness is an euermourning righteousness: and thy law is the truth.

7 Trouble and heaviness haue taken hold vpon me: yet is my delight in thy commandements.

8 The righteousness of thy testimonies is euermourning: O grant mee vnderstanding, and I shall liue.

Clamauit in toto corde meo.

Call with my whole heart: *Evening prayer.* heare me, O Lord, I will keepe thy statutes.

2 Yea, euen vpon thee doe I call: helpe mee, and I shall keepe thy testimonies.

3 Early in the morning doe I crie vnto thee: for in thy word is my trust.

4 Mine eyes preuent the night watches: that I might be occupied in thy words.

5 Heare my voyce, (O Lord) according vnto thy louing kindness: quicken mee according as thou art wont.

6 They draw nigh that of malice persecute me: and are farre from thy Law.

7 Be thou nigh at hand, O Lord: for all thy Commandements are true.

8 As concerning thy testimonies, I haue knowne long since: that thou hast grounded them for euer.

Vide humilitatem.

O Consider mine aduersitie, and deliuer me: for I doe not forget thy Law.

2 Auenge thou my cause, and deliuer mee: quicken mee according vnto thy word.

3 Health is farre from the vngodly: for they regard not thy statutes.

4 Great is thy mercy, O Lord: quicken me as thou art wont.

5 Many there are that trouble mee, and persecute me: yet doe I not swaue from thy testimonies.

6 It grieueth mee when I see the transgressors: because they keepe not thy Law.

7 Consider, O Lord, how I loue thy com-

commandements: O quicken me according to thy louing kindnesse.

8 Thy worde is true from euerlasting: all the iudgements of thy righteousnesse endure for euermore.

Principes persecuti sunt.

Princes haue persecuted mee without a cause: but my heart standeth in awe of thy word.

2 I am as glad of thy word: as one that findeth great spoyle.

3 As for lies, I hate and abhorre them: but thy law doe I loue.

4 Seuen times a day doe I prayse thee: because of thy righteous iudgements.

5 Great is the peace that they haue which loue thy law: and they are not offended at it.

6 Lord, I haue looked for thy sauing health: & done after thy commandements.

7 My soule hath kept thy testimonies: and loued them exceedingly.

8 I haue kept thy commandements and testimonies: for all my waies are before thee.

Appropinquet deprecation.

Let my complaint come before thee, O Lord: giue mee vnderstanding according to thy word.

2 Let my supplication come before thee: deliuer me according to thy word.

3 My lippes shall speake of thy praise: when thou hast taught me thy statutes.

4 Yea, my tongue shall sing of thy word: for all thy commandements are righteous.

5 Let thine hand helpe mee: for I haue chosen thy Commandements.

6 I haue longed for thy sauing health, O Lord: and in thy Law is my delight.

7 O let my soule liue, and it shall praise thee: and thy iudgements shall helpe me.

8 I haue gone astray like a sheepe that is lost: oh seeke thy seruant, for I doe not forget thy Commandements.

Ad Dominum. Psal. 120.

When I was in trouble, I called vpon the Lord: and he heard me.

2 Deliuer my soule, O Lord, from lying lips: and from a deceitfull tongue.

3 What reward shall bee giuen or done vnto thee, thou false tongue: euen mightie and sharpe arrowes with hot burning coales.

4 Woe is mee, that I am constrained to dwell with Mesech: and to haue mine habitation among the tents of Cedar,

5 My soule hath long dwelt among them: that bee enemies vnto peace.

I labour for peace, but when I speake

vnto them thereof: they make them ready to battell.

Leuami oculos. Psal. 121.

I Will lift vp mine eyes vnto the hilles: from whence commeth my helpe.

2 My helpe commeth euen from the Lord: which hath made heauen and earth.

3 He will not suffer thy foote to be moued: and hee that keepeth thee, will not sleepe.

4 Behold, hee that keepeth Israel: shall neither slumber nor sleepe.

5 The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

6 So that the Sunne shal not burne thee by day: neither the Moone by night.

7 The Lord shall preserue thee from all euill: yea, it is euen hee that shall keepe thy soule.

8 The Lord shall preserue thy going out and thy comming in: from this time forth for euermore.

Letatus sum. Psal. 122.

I Was glad when they said vnto mee: wee will goe into the house of the Lord.

2 Our feete shall stand in thy gates: O Hierusalem.

3 Hierusalem is builded as a citie: that is at vnicie in it selfe.

4 For thither the tribes goe vp, euen the tribes of the Lord: to testifie vnto Israel, to giue thanks vnto the Name of the Lord.

5 For there is the seate of Iudgement: euen the seate of the house of Dauid.

6 O pray for the peace of Hierusalem: they shall prosper that loue thee.

7 Peace be within thy walles: and plenteousnesse within thy palaces.

8 For my brethren and companions sakes: I will wish thee prosperitie.

9 Yea, because of the house of the Lord our God: I will seeke to doe thee good.

Ad te leuami oculos meos. Psal. 123.

Vnto thee lift I vp mine eyes: O thou that dwellest in the heauens.

2 Behold, euen as the eyes of seruants looke vnto the hand of their masters, and as the eyes of a maiden vnto the hand of her mistresse: euen so our eyes waite vpon the Lord our God vntill hee haue mercie vpon vs.

3 Haue mercie vpon vs, O Lord, haue mercie vpon vs: for we are viterly despised.

4 Our soule is filled with the scornfull reproofe of the wealthy: and with the despitefulnesse of the proud.

Nisi quia Dominus. Psal. 124.

If the Lord himselfe had not been on our side (now may Israel say:) if the Lord himselfe had not been on our side, when men rose vp against vs,

2 They

*Adorning
prayer.*



2 They had swallowed vs vp quicke: when they were so wrathfully diipleated at vs.

3 Yea the waters had drowaed vs: and the streame had gone ouer our soule.

4 The deepe waters of the proud: had gone euen ouer our soule.

5 But praised bee the Lord: which hath not giuen vs ouer for a prey vnto their teeth.

6 Our soule is escaped, euen as a birde out of the snare of the fowler: the snare is broken, and we are deliuered.

7 Our helpe standeth in the Name of the Lord: which hath made heauen and earth.

Qui confidunt. Psal. 125.

They that put their trust in the Lord, shall be euen as the mount Sion: which may not be removed, but standeth fast for euer.

2 The hilles stand about Hierusalem: euen so standeth the Lord round about his people, from this time forth for evermore.

3 For the rod of the vngodly commeth not into the lot of the righteous: lest the righteous put their hand vnto wickednesse.

4 Doe well, O Lord: vnto those that be good and true of heart.

5 As for such as turne backe vnto their owne wickednes: the Lord shall leade them forth with the euill doers, but peace shall be vpon Israel.

In conuertendo. Psal. 126.

When the Lord turned againe the captiuitie of Sion: then were wee like vnto them that dreame.

2 Then was our mouth filled with laughter: and our tongue with ioy.

3 Then said they among the heathen: the Lord hath done great things for them.

4 Yea, the Lord hath done great things for vs already: whereof we reioyce.

5 Turne our captiuitie, O Lord: as the riuers in the South.

6 They that sow in teares: shall reape in ioy.

7 Hee that now goeth on his way weeping, and beareth foorth good seede: shall doublelesse come againe with ioy, and bring his sheaues with him.

Nisi Dominus. Psal. 127.

Except the Lord build the house: their labour is but lost that build it.

2 Except the Lord keepe the City: the watchman waketh but in vaine.

3 It is but lost labour that ye haste to rise vp early, and so late take rest, and eate the bread of carefullnesse: for so he giueth his beloued sleepe.

4 Loe, children and the fruite of the

wombe: are an heritage and gift that cometh of the Lord.

5 Like as the arrowes in the hand of the gyant: euen so are the yong children.

6 Happy is the man that hath his quiuer full of them: they shall not be ashamed when they speake with their enemies in the gate.

Beati omnes. Psal. 128.

Blessed are all they that feare the Lord: and walke in his wayes.

2 For thou shalt eate the labour of thine hands: O well is thee, and happy shalt thou bee.

3 Thy wife shall be as the fruitfull vine: vpon the walles of thine house.

4 Thy children like the Oliue branches: round about thy Table.

5 Loe, thus shall the man be blessed: that feareth the Lord.

6 The Lord from out of Sion shall blesse thee: that thou shalt see Hierusalem in prosperitie all thy life long.

7 Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Sape expugnauerunt. Psal. 129.

Many a time haue they fought against mee from my youth vp: (may Israel now say.)

2 Yea, many a time haue they vexed me from my youth vp: but they haue not preuailed against me.

3 The plowers plowed vpon my backe: and made long furrows.

4 But the righteous Lord: hath hewen the snares of the vngodly in pieces.

5 Let them be confounded and turned backward: as many as haue euill will at Sion.

6 Let them be euen as the grasse growing vpon the house tops: which withereth afore it be plucked vp.

7 Whereof the mower filleth not his hand: neither he that bindeth vp the sheaues, his bosome.

8 So that they which goe by, say not so much as the Lord prosper you: we wish you good lucke in the Name of the Lord.

De profundis. Psal. 130.

Out of the deepe haue I called vnto thee (O Lord:) Lord heare my voyce.

2 O let thine eares consider well: the voice of my complaint.

3 If thou Lord wilt be extreme to marke what is done amisse: Oh Lord, who may abide it?

4 For there is mercy with thee: therefore shalt thou be feared.

5 I looke for the Lord, my soule doeth wait for him: in his word is my trust.

6 My soule fleeth vnto the Lord: before

the morning watch, I say, before the morning watch.

7 O Israel trust in the Lord, for with the Lord there is mercy: and with him is plentiful redemption.

8 And he shall redeeme Israel: from all his sinnes.

Domine non est. Psal. 131.

Lord, I am not high minded: I haue no proud looke.

2 I doe not exercise my selfe in great matters: which are too high for me.

3 But I reframe my soule, and keepe it low, like as a childe that is weaned from his mother: yea, my soule is euen as a weaned childe.

4 O Israel trust in the Lord: from this time forth for euermore.

Memento Domine. Psal. 132.

Lord remember Dauid: and all hustrouble.

2 How he sware vnto the Lord: and vowed a vow vnto the Almighty God of Jacob.

3 I will not come within the tabernacle of my house: nor climbe vp into my bed.

4 I will not suffer mine eyes to sleepe, nor mine eye liddes to slumber: neither the temples of my head to take any rest.

5 Vntill I find out a place for the Temple of the Lord: an habitation for the mighty God of Jacob.

6 Loe, we heard of the fame at Ephrata: and found it in the wood.

7 We will goe into his Tabernacle: and fall low on our knees before his footstoole.

8 Arise, O Lord, into thy resting place: thou, and the Arke of thy strength.

9 Let thy Priests be clothed with righteousness: and let thy Saints sing with ioyfulness.

10 For thy seruant Dauids sake: turne not away the presence of thine anointed.

11 The Lord hath made a faithfull oath vnto Dauid: & he shall not shrinke from it.

12 Of the fruit of thy body: shall I sit vpon thy seare.

13 If thy children will keepe my covenant and my testimonies that I shall learne them: then children also shall sit vpon thy seat for euermore.

14 For the Lord hath chosen Sion to be an habitation for himselfe: hee hath longed for her.

15 This shall be my rest for euer: here will I dwell, for I haue a delight therein.

16 I will lesse her vitayles with increase: and will satisfie her poore with bread.

17 I will decke her Priests with health: and her Saints shall reioyce and sing.

18 There shall I make the horne of Dauid to flourish: I haue ordained a lanterne for mine anointed.

19 As for his enemies, I shall clothe them with shame: but vpon himselfe shall his crowne flourish.

Ecce quam bonum. Psal. 133.

Behold how good and ioyfull a thing it is: brethren to dwell together in vntue.

2 It is like the precious oymment vpon the head, that ranne downe vnto the beard: euen vnto Aarons beard, and went downe to the skirts of his clothing.

3 Like as the dew of Hermon, which fell vpon the hill of Sion.

4 For there the Lord promised his blessing: and life for euermore.

Ecce nunc. Psal. 134.

Behold (now) praise the Lord: all ye seruants of the Lord.

2 Yee that by night stand in the house of the Lord: euen in the courts of the house of our God.

3 Lift vp your hands in the Sanctuary: and praise the Lord.

4 The Lord that made heauen and earth: giue thee blessing out of Sion.

Laudate nomen. Psal. 135.

O praise the Lord, laud ye the Name of the Lord: praise it, O yee seruants of the Lord.

2 Yee that stand in the house of the Lord: in the courts of the house of our God.

3 O praise the Lord: for the Lord is gracious: O sing praises vnto his Name, for it is louely.

4 For why? the Lord hath chosen Iacob vnto himselfe: and Israel for his owne possession.

5 For I know that the Lord is great: and that our Lord is aboue all gods.

6 Whatsoeuer the Lord pleaseth, that did he in heauen and in earth, and in the sea, and in all deepe places.

7 He bringeth forth the cloudes from the ends of the world: and sendeth forth lightnings with the raine, bringing the winds out of his treasures.

8 He smote the first borne of Egypt: both of man and beast.

9 He hath sent tokens and wonders into the mids of thee, O thou land of Egypt: vpon Pharaoh and all his seruants.

10 Hee smote diuers nations: and slawe mighty kings.

11 Slew king of the Amorites, and Og the king of basan: and all the kingdomes of Chanaan.

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12 And gaue their land to be an heritage :
euen an heritage vnto Israel his people.

13 Thy Name, O Lord, endureth for e-
uer : so doeth thy memoriall, O Lord, from
one generation to another.

14 For the Lord will auenge his people :
and be gracious vnto his seruants.

15 As for the images of the heathen, they
are but silver and golde: the worke of mens
hands.

16 They haue mouthes, and speake not :
eyes haue they, but they see not.

17 They haue eares, and yet they heare
not : neither is there any breath in their
mouthes.

18 They that make them, are like vnto
them : and so are all they that put their trust
in them.

19 Praise the Lord, yee house of Israel :
praise the Lord ye house of Aaron.

20 Praise the Lord ye house of Levi: yee
that feare the Lord, praise the Lord.

21 Praised be the Lord out of Zion: which
dwelleth at Hierusalem,

Confitemini. Psal. 136.

Give thanks vnto the Lord,
for hee is gracious: and his
mercy endureth for euer.

2 O giue thanks vnto
the God of all gods: for his
mercy endureth for euer.

3 O thanke the Lord of all lords : for his
mercy endureth for euer.

4 Which onely doeth great wonders : for
his mercy endureth for euer.

5 Which by his excellent wisdom
made the heauens: for his mercy endureth
for euer.

6 Which laide out the earth aboue the
waters: for his mercy endureth for euer.

7 Which hath made great lights: for his
mercy endureth for euer.

8 The Sunne to rule the day : for his
mercy endureth for euer.

9 The Moone and the Starres to go-
uerne the night : for his mercy endureth for
euer.

10 Which smote Egypt with their first
borne: for his mercy endureth for euer.

11 And brought out Israel from among
them: for his mercy endureth for euer.

12 With a mighty hand and a stretched out
arme: for his mercy endureth for euer.

13 Which diuided the Red Sea in two
parts: for his mercy endureth for euer.

14 And made Israel to goe thorow the
mids of it: for his mercy endureth for euer.

15 But as for Pharaoh and his hoste, hee
ouerhrew them in the Red sea: for his mer-
cy endureth for euer.

16 Which led his people thorow the wil-
dernesse: for his mercy endureth for euer.

17 Which smote great Kings: for his mer-
cy endureth for euer.

18 Yea, and slew mightie Kings: for his
mercy endureth for euer.

19 Schon King of the Amorites: for his
mercy endureth for euer.

20 And Og the King of Basan: for his
mercy endureth for euer.

21 And gaue away their land for an heri-
tage: for his mercy endureth for euer.

22 Euen for an heritage vnto Israel his
seruant: for his mercy endureth for euer.

23 Which remembered vs when wee were
in trouble: for his mercy endureth for euer.

24 And hath deliuered vs from our ene-
mies: for his mercy endureth for euer.

25 Which giueth food to all flesh: for his
mercy endureth for euer.

26 O giue thanks vnto the God of hea-
uen: for his mercy endureth for euer.

27 O giue thanks vnto the Lord of lords:
for his mercy endureth for euer.

Super flumina. Psal. 137.

By the waters of Babylon we sate downe
and wept: when wee remembered (thee)
O Sion.

2 As for our harps, we hanged them vp:
vpon the trees that are therein.

3 For they that led vs away captiue, re-
quired of vs then a song and melodie in our
heauinesse: sing vs one of the songs of Sion.

4 How shall we sing the Lords song: in
a strange land?

5 If I forget thee, O Hierusalem: let my
right hand forget her cunning.

6 If I doe not remember thee, let my
tongue cleaue to the roofof my mouth: yea,
if I preferre not Hierusalem in my mirth.

7 Remember the children of Edom, O
Lord, in the day of Hierusalem: how they
said, Downe with it, downe with it, euen to
the ground.

8 O daughter of Babylon, wasted with
misery: yea, happy shal he be that rewardeth
thee as thou hast serued vs.

9 Blessed shall hee be that taketh thy
children: and throweth them against the
stones.

Confitebor tibi. Psal. 138.

IWill giue thanks vnto thee, O Lord, with
my whole heart: euen before the gods wil
I sing praise vnto thee.

2 I will worship toward thy holy Tem-
ple, and praise thy Name, because of thy lo-
uing kindnes and trueth: for thou hast mag-
nified thy Name, and thy word aboue all
things.



3 When I called vpon thee, thou heardst me: and enduedst my soule with much strength.

4 All the Kings of the earth shall praise thee, O Lord: for they haue heard the words of thy mouth.


5 Yea, they shall sing in the wayes of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect vnto the lowly: as for the proud, he beholdeth them as farre off.

7 Though I walke in the midst of trouble, yet shalt thou refresh me: thou shalt stretch forth thine hand vpon the furiousnesse of mine enemies, and thy right hand shall saue me.

8 The Lord shall make good his louing kindnesse toward mee: yea, thy mercy, O Lord endureth for euer, despise not then the workes of thine owne hands.

Domine probasti. Psal. 139.

 Lord, thou hast searched mee out, & knowen me: thou knowest my downe sitting, and mine vprising, thou vnderstandest my thoughts long before.

2 Thou art about my path, and about my bed: and spyest out all my wayes.

3 For lo, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behinde and before: and laid thine hand vpon me.

5 Such knowledge is too wonderfull and excellent for me: I cannot attaine vnto it.

6 Whither shall I goe then from thy spirit: or whither shall I goe then from thy presence?

7 If I climbe vp into heaven, thou art there: if I goe downe to hell, thou art there also.

8 If I take the wings of the morning: and remaine in the vttermoost parts of the Sea.

9 Euen there also shall thy hand leade me: and thy right hand shall holde me.

10 If I say, Peradventure the darkenesse shall couer me: then shall my night be turned to day.

11 Yea, the darknesse is no darknesse with thee, but the night is as cleare as the day: the darkenesse and light to thee are both alike.

12 For my reins are thine: thou hast couered me in my mothers wombe.

13 I will giue thanks vnto thee, for I am fearefully and wonderfully made: marvellous are thy works, and that my soule knoweth right well.

14 My bones are not hidde from thee: though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being vnperfect: and in thy booke were all my members written.

16 Which day by day were fashioned: when as yet there was none of them.

17 How deare are thy counsels vnto mee, O God: O how great is the summe of them?

18 If I tell them, they are moe in number then the sand: when I wake vp, I am present with thee.

19 Wilt thou not slay the wicked, O God: depart from me ye blood-thirstie men.

20 For they speake vnrighteously against thee: and thine enemies take thy Name in vaine.

21 Doe not I hate them, O Lord, that hate thee: and am not I grieved with those that rise vp against thee?

22 Yea, I hate them right fore: euen as though they were mine enemies.

23 Try me, O God, and seeke the ground of my heart: prooue me, and examine my thoughts.

24 Looke well if there be any way of wickednesse in me: and leade me in the way euerlasting.

Eripe me Domine. Psal. 140.

Deliuer me, O Lord, from the euill man: and preserue me from the wicked man.

2 Which imagine mischief in their hearts: and stirre vp strife all the day long.

3 They haue sharpened their tongues like a serpent: Adders poyson is vnder their lippes.

4 Keepe me, O Lord, from the hands of the vngodly: preserue mee from the wicked men which are purposed to ouerthrow my goings.

5 The proude haue laide a snare for me, and spread a net abroad with cords: yea, and set traps in my way.

6 I said vnto the Lord, Thou art my God: heare the voice of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast couered my head in the day of battell.

8 Let not the vngodly haue his desire, O Lord: let not his mischieuous imagination prosper, lest they be too proud.

9 Let the mischief of their owne lippes fall vpon the head of them: that compass me about.

10 Let hot burning coales fall vpon them: let them bee cast into the fire, and into the pit, that they neuer rise vp againe.

11 A man full of words shall not prosper vpon the earth: euill shall hunt the wicked person to ouerthrow him.

12 Sure I am that the Lord will avenge the

*Morning
prayer.*

the poore: and maintaine the cause of the helpelesse.

12 The righteous also shall giue thanks vnto thy Name: and the iust shall continue in thy sight.

Domine clamauit. Psal. 141.

Lord, I call vpon thee, haste thee vnto mee: and consider my voyce, when I cry vnto thee.

2 Let my prayer be set forth in thy sight, as the incense: and let the lifting vp of my hands be an euening sacrifice.

3 Set a watch (O Lord) before my mouth: and keepe the doore of my lips:

4 O let not mine heart be inclined to any euill thing: let mee not bee occupied in vngodly workes, with the men that worke wickednesse, lest I eate of such things as please them.

5 Let the righteous rather smite mee friendly: and reprooue mee.

6 But let not their precious balmes break mine head: yea, I will pray yet against their wickednesse.

7 Let their Iudges bee ouerthrowen in stony places: that they may heare my words, for they are sweete.

8 Our bones lie scattered before the pit: like as when one breaketh and heweth wood vpon the earth.

9 But mine eyes looke vnto thee, O Lord God: in thee is my trust, O cast not out my soule.

10 Keepe mee from the snare which they haue layd for me: and from the traps of the wicked dooers.

11 Let the vngodly fall into their owne nets together: and let me euer escape them.

Vox mea ad Dominum. Psal. 142.

*Evening
prayer.*



Dryed vnto the Lord with my voice: yea, even vnto the Lord did I make my supplication.

2 I powred out my complaints before him: and shewed him of my trouble.

3 When my spirit was in heauinesse, thou knewest my path: in the way wherein I walked, haue they priuily layd a snare for mee.

4 I looked also vpon my right hand: and saw there was no man that would know me.

5 I had no place to flee vnto: and no man cared for my soule.

6 I cryed vnto thee O Lord, and sayd: Thou art my hope & my portion in the land of the liuing.

7 Consider my complaint: for I am brought very lowe.

8 O deliuer mee from my persecuters: for they are too strong for me.

9 Bring my soule out of prison, that I may giue thanks vnto thy Name: which thing if thou wilt grant mee, then shall the righteous resort vnto my company.

Domine exaudi. Psal. 143.

Hear my prayer, O Lord, and consider my desire: hearken vnto mee for thy trueth and righteousnesse sake.

2 And enter not into iudgement with thy seruant: for in thy sight shall no man liuing be iustified.

3 For the enemy hath persecuted my soule, hee hath smitten my life downe to the ground: he hath laid mee in the darkenesse, as the men that haue bene long dead.

4 Therefore is my spirit vexed within me: and my heart within me is desolate.

5 Yet doe I remember the time past, I muse vpon all thy workes: yea, I exercise my selfe in the workes of thy hands.

6 I stretch forth my hands vnto thee: my soule gaspeth vnto thee as a thirstie land:

7 Heare me, O Lord, and that soone, for my spirit waxeth faine: hide not thy face from me, lest I bee like vnto them that goe downe into the pit.

8 O let mee heare thy louing kindnesse betimes in the morning, for in thee is my trust: shew thou mee the way that I should walke in, for I lift vp my soule vnto thee.

9 Deliuere me, O Lord, from mine enemies: for I flee vnto thee to hide me.

10 Teach mee to doe the thing that pleaseth thee, for thou art my God: let thy louing Spirit leade me forth into the land of righteousnesse.

11 Quicken me, O Lord, for thy Names sake: and for thy righteousnes sake bring my soule out of trouble.

12 And of thy goodnesse slay mine enemies: and destroy all them that vex my soule, for I am thy seruant.

Benedictus Dominus. Psal. 144.

Blessed be y Lord my strength: which teacheth my hands to warre and my fingers to fight.

2 My hope, and my fortress, my castle, and deliuerer, my defender: in whom I trust: which subaueth my people that is vnder me.

3 Lord, what is man that thou hast such respect vnto him: or the sonne of man that thou so regardest him?

4 Man is like a thing of nought: his time passeth away like a shadow.

5 Bow thy heauens, O Lord, and come downe: touch the mountaines, and they shall smoke.

6 Cast forth thy lightning, & reare them: shoot out thine arrowes, & consume them.

7 Send

7 Send downe thine hand from aboue: deliver mee, and take mee out of the great waters from the hand of strange children.

8 Whose mouth talketh of vaukie: and their righthand is a right hand of wickednesse.

9 I will sing a new song vnto thee, O God: and sing prayſes vnto thee vpon a ten stringed Lute.

10 Thou haſt giuen victory vnto kings: and haſt deliuered Dauid thy ſeruant from the perill of the ſword.

11 Saue mee and deliver mee from the hand of ſtrange children: whoſe mouth talketh of vanity, and their right hand is a right hand of iniquitie.

12 That our ſonnes may growe vp as the young plants: and that our daughters may be as the poliſhed corners of the Temple.

13 That our garners may bee full and plenteous with all manner of ſtore: that our ſheepe may bring forth thouſands and ten thouſands in our ſtreets.

14 That our oxen may bee ſtrong to labour, that there bee no decay: no leading into captiuitie, and no complaining in our ſtreets.

15 Happie are the people that be in ſuch a caſe: yea, bleſſed are the people which haue the Lord for their God.

Exaltabo te Deus. Pſal. 145.

I Will magnifie thee, O God, my King: and I will praife thy Name for euer and euer.

2 Every day wil I giue thanks vnto thee: and praife thy Name for euer and euer.

3 Great is the Lord, and marueilous worthy to be praifed: there is no end of his greatneſſe.

4 One generation ſhall praife thy works vnto another: and declare thy power.

5 As for me, I will be talking of thy worſhip: thy glory, thy praife, and wonderous works.

6 So that men ſhall ſpeake of the might of thy marueilous acts: and I will alſo tell of thy greatneſſe.

7 The memoriall of thine abundant kindneſſe ſhall be ſhewed: and men ſhall ſing of thy righteousneſſe.

8 The Lord is gracious and mercifull: long ſuffering, and of great goodneſſe.

9 The Lord is louing vnto every man: and his mercie is ouer all his workes.

10 All thy workes praife thee, O Lord: and thy Saints giue thanks vnto thee.

11 They ſhew the glory of thy kingdome: and talke of thy power.

12 That thy power, thy glory, and mightneſſe of thy kingdome: might bee knowne vnto men.

13 Thy kingdome is an euerlaſting kingdome: and thy dominion endureth throughout all ages.

14 The Lord vpholdeth all ſuch as fall: and liſteth vp all thoſe that be downe.

15 The eyes of all waite vpon thee, O Lord: and thou giueſt them their meate in due ſeaſon.

16 Thou openeſt thy hand: and filleſt all things living with plenteouſneſſe.

17 The Lord is righteous in all his wayes: and holy in all his workes.

18 The Lord is nigh vnto all them that call vpon him: yea, all ſuch as call vpon him faithfully.

19 Hee will fulfill the deſire of them that feare him: hee alſo will heare their crie, and will helpe them.

20 The Lord preſerueth all them that loue him: but ſcattereth abroad all the vngodly.

21 My mouth ſhall ſpeake the praife of the Lord: and let all fleſh giue thanks vnto his holy Name for euer and euer.

Lauda anima mea. Pſal. 146.

P Rayſe the Lord, O my ſoule, while I liue will I prayſe the Lord: yea, as long as I haue any beeing, I will ſing praifes vnto my God.

2 O put not your truſt in Princes, nor in any childe of man: for there is no helpe in them.

3 For when the breath of man goeth forth, he ſhall turne againe to his earth: and then all his thoughts periſh.

4 Bleſſed is hee that hath the God of Iacob for his helpe: and whoſe hope is in the Lord his God.

5 Which made heauen and earth, the Sea and all that therein is: which keepeth his promiſe for euer.

6 Which helpeth them to right that ſuffer wrong: which feedeth the hungry.

7 The Lord looſeth men out of priſon: the Lord giueth ſight to the blinde.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the ſtrangers, hee defendeth the fatherleſſe and widow: as for the way of the vngodly, hee turneth it vpside downe.

10 The Lord thy God, O Sion, ſhall bee King for euermore: and throughout all generations.

Laudate Dominum. Pſal. 147.



Praiſe the Lord, for it is a good thing to ſing prayſes vnto our God: yea, a ioyfull and pleaſant thing it is to be thankfull.

Evening prayer.

2 The Lord doth build vp Hieruſa-

Hierusalem: and gather together the outcasts of Israel.

3 Hee healeth those that are broken in heart: and giueth medicine to heale their sickenesse.

4 He telleth the number of the starres: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea, and his wisdom is infinite.

6 The Lord setteth vp the meeke: and bringeth the vngodly downe to the ground.

7 O sing vnto the Lord with thanksgiving: sing praises vpon the Harpe vnto our God.

8 Which couereth the heauen with cloudes, and prepareth raine for the earth: and maketh the grasse to grow vpon the mountaines, and herbe for the vse of men.

9 Which giueth fodder vnto the cattell: and feedeth the young rauens that call vpon him.

10 He hath no pleasure in the strength of an horse: neither delighteth he in any mans legges.

11 But the Lords delight is in them that feare him: and put their trust in his mercy.

12 Praise the Lord, O Hierusalem praise thy God, O Sion.

13 For hee hath made fast the barres of thy gates: and hath blessed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the floure of wheate.

15 He sendeth forth his commandement vpon earth: and his worde runneth very swiftly.

16 Hee giueth snow like wooll: and scattereth the hoare frost like ashes.

17 He casteth forth his yce like morsels: who is able to abide his frost?

18 He sendeth out his word, and melteth them: he bloweth with his wind, and the waters flow.

19 He sheweth his word vnto Iacob: his statutes and ordinances vnto Israel.

20 He hath not dealt so with any nation: neither haue the heathen knowledge of his Lawes.

Laudate Dominum. Psal. 148.

O Praise the Lord of heauen: praise him in the height.

2 Praise him all ye Angels of his: praise him all his hoste.

3 Praise him Sunne and Moone: praise him all ye starres and light.

4 Praise him all ye heauens: and ye waters that be aboue the heauens.

5 Let them praise the Name of the Lord: for hee spake the word, and they were made, he commanded, and they were created.

6 He hath made them fast for euer and euer: he hath giuen them a Law which shall not be broken.

7 Praise the Lord vpon earth: yee Dragons and all deepes.

8 Fire and haile, snow and vapours: winde and storme, fulfilling his word.

9 Mountaines and all hilles: fruitfull trees, and all Cedars.

10 Beasts and all cattell: wormes and feathered fowles.

11 Kings of the earth, and all people: princes, and all Iudges of the world.

12 Young men and maidens, old men and children, praise the Name of the Lord: for his Name onely is excellent, and his praise aboue heauen and earth.

13 He shall exalt the horne of his people, all his Saints shall praise him: euen y children of Israel, euen the people that serueth him.

Cantate Domino. Psal. 149.

O Sing vnto the Lord a new song: let the Congregation of Saints praise him.

2 Let Israel reioyce in him that made him: and let the children of Sion be ioyfull in their King.

3 Let them praise his Name in the dance: let them sing praises vnto him with Tabret and Harpe.

4 For the Lord hath pleasure in his people: and helpeth the meeke hearted.

5 Let the Saints be ioyfull with glory: let them reioyce in their beds.

6 Let the praises of God bee in their mouth: & a two edged sword in their hands.

7 To be suenged of the heathen: and to rebuke the people.

8 To binde their Kings in chaines: and their Nobles with linkes of yron.

9 That they may be auenged of them, as it is written: such honour haue all his Saints.

Laudate Dominum. Psal. 150.

O Praise God in his Holinesse: praise him in the firmament of his power.

2 Praise him in his noble actes: praise him according to his excellent greatnesse.

3 Praise him in the sound of the Trumpet: praise him vpon the Lute and Harpe.

4 Praise him in the Cymbals and dances: praise him vpon the strings and pipe.

5 Praise him vpon the well tuned Cymbals: praise him vpon the loud Cymbals.

6 Let euery thing that hath breath praise the Lord.

¶ Certaine godly prayers to be vsed for
sundry purposes.

¶ *A generall confession of sinnes to be said
euery Morning.*



Almighty God our heauenly Father, I confesse and acknowledge, that I am a miserable and wretched sinner, and haue manifold wayes most grieuouly transgressed thy most godly Commandements, through wicked thoughts, vngodly lusts, sinfull words and deeds, committed in my whole life. In sinne am I borne and conceiued, and there is no goodnesse in me, in as much as if thou shouldest enter into thy narrow iudgement with mee, iudging mee according vnto the same, I were neuer able to suffer and abide it, but must needs perish and be damned for euer: So little helpe, comfort or succour is there either in me, or in any other creature. Only this is my comfort, O heauenly Father, that thou didst not spare thy only deare beloued Sonne, but diddest giue him vp vnto the most bitter and most vile and stenderous death of the Crosse for me, that hee might so pay the rancome for my sinnes, satisfie thy iudgement, still and pacifie thy wrath, reconcile me againe vnto thee, and purchase me thy grace and fauour, and euerm-lasting life. Wherefore through the merit of his most bitter death and passion, and throw his innocent bloodshedding, I beseech thee, O heauenly Father, that thou wilt vouchsafe to be gracious and mercifull vnto me, to forgive and pardon me all my sinnes, to lighten my heart with thy holy Spirit, to renew, confirme and strengthen me with a right and perfect faith, and to enflame me in loue toward thee and my neighbour, that I may henceforth with a willing & glad heart walke as it becommeth me, in thy most godly Commandements, and so glorifie and praise thee euerm-lastingly. And also that I may with a free conscience, and quiet heart in all manner of tentations, afflictions, or necessities, and euen in the very pangs of death, cry boldly and merily vnto thee, and say, *I beleue in God the Father Almighty, maker of heauen and earth, and in Iesus Christ, &c.* But, O Lord God heauenly Father, to comfort my selfe in affliction and temptation with these Articles of the Christian faith, it is not in my power, for faith is thy gift: and for as much as thou wilt be prayed vnto, and called vpon for it, I come vnto thee, to pray and beseech thee, both for that and for all other my necessities, euen as thy dearely beloued Sonne our Sauour Iesus Christ himselfe

hath taught vs. And from the very bottome of my heart, I cry and say, *Our Father which art in heauen, hallowed be thy Name, &c.*

¶ *A prayer to be said in the Morning.*

O Mercifull Lord God heauenly Father, I render most high laudes, praise and thanks vnto thee, that thou hast preserved mee both this night, and all the times and dayes of my life hitherto, vnder thy protection, and hast suffered mee to liue vntill this present houre. And I beseech thee heartily, that thou wilt vouchsafe to receiue mee this day, and the residue of my whole life from henceforth into thy tuition, ruling and governing me with thy holy Spirit, that all manner of darkenesse, of misbeliefe, infidelitie, and of carnall lustes and afflictions, may be utterly chased and driuen out of my heart, and that I may be iustified and saved both body and soule through a right and perfect faith, and so walke in the light of thy most godly truth, to thy glory and praise, and to the profit and furtherance of my neighbour, through Iesus Christ our Lord and Sauour, Amen.

All possible thanks that wee are able, wee render vnto thee, O Lord Iesus Christ, for that thou hast willed this night past to be prosperous vnto vs: and wee beseech thee likewise to prosper all this same day vnto vs for thy glory, and for the health of our soule, and that thou which art the true light, not knowing any going downe, and which art the Sunne eternall, giuing life, foode, and gladnesse vnto all things, vouchsafe to shine into our minds, that wee may not any where stumble to fall into any sinne, but may through thy good guiding and conducting come to the life euerm-lasting. Amen.

O Lord Iesus Christ, which art the true Sunne of the world, euermore arising, and neuer going downe, which by thy most wholesome appearing and sight doest bring forth, preserve, nourish, & refresh all things, as well that are in heauen, as also that are on earth, we beseech thee mercifully and fauorably to shine into our hearts, that the night and darkenesse of sinnes, and the mists of errors on euery side driue away, thou brightly shining within our hearts, we may all our life space goe without any stumbling or offence, and may decently and seemely walke as in the day time, being pure and cleane from the workes of darkenesse, and abounding in all good workes which God hath prepared for vs to walke in, which with the Father and the

Godly prayers.

the holy Ghost liuest and reigneſt for euer and euer. Amen.

O GOD and Lord Ieſus Chriſt, thou knoweſt, yea, and haſt alſo taught vs how great the infirmities and weakeneſſe of man is, and how certaine a thing it is that it can doe nothing without thy godly helpe. If man truſt in himſelfe, it cannot bee auoyded, but that he muſt run headlong, and fall into a thouſand vndoings and miſchiefes. O our Father, haue thou pittie and compaſſion vpon the weakeneſſe of vs thy children, be thou preſent and ready to helpe vs, alwayes ſhewing thy mercie vpon vs, and proſpering whatſoeuer we godly goe about: ſo that thou giuing vs light, wee may ſee what things are truly good indeede: thou encouraging vs, wee may haue an earneſt deſire to the ſame: and thou being our guide, wee may come where to obtaine them: for wee hauing nothing but miſtruſt in our ſelues, doe yeelde and commit our ſelues fully and wholly vnto thee alone, which workeſt all things in all creatures, to thy honour and glory. So be it.

¶ A prayer to be ſaid at night going to bed.

O Mercifull Lord God heauenly Father, whether we ſleepe or wake, liue or die, we are alwayes thine. Wherefore I beſeech thee heartily, that thou wilt vouchſafe to take care and charge of me, and not to ſuffer me to periſh in the works of darkeneſſe, but to kindle the light of thy countenance in my heart: that thy godly knowledge may dayly increaſe in mee, through a right and pure faith, and that I may alwayes bee found to walke and liue after thy will and pleaſure, through Ieſus Chriſt our Lord and Sauour. Amen.

¶ A prayer to truſt in God.

THe beginning of the fall of man was truſt in himſelfe. The beginning of the reſtoring of man was diſtruſt in himſelfe, and truſt in God. O moſt gracious and moſt wiſe guide, our Sauour Chriſt, which doeſt leade them the right way to immortall bliſſedneſſe, which truly and vntainedly truſting in thee, commit themſelues to thee: graunt vs, that like as wee bee blinde and feeble in deepe, ſo we may take and repute our ſelues, that wee preſume not of our ſelues to ſee to our ſelues, but ſo farre to ſee, that alway wee

may haue thee before our eyes, to follow thee being our guide, to be ready at thy call moſt obediently, and to commit our ſelues wholly vnto thee, that thou which onely knoweſt the way, mayeſt leade vs the ſame way vnto our heauenly deſires: to thee with the Father and the holy Ghost bee glorie for euer.

¶ A prayer againſt temptation.

O Lord Ieſus Chriſt, the onely way and defence of our mortall ſtate, our onely hope, our onely ſaluation, our glory and our triumph, who in the fleſh (which thou haſdeſt for our onely cauſe taken vpon thee) didſt ſuffer thy ſelfe to bee tempted of Satan, and who onely and alone of all men, diddeſt vtterly overcome and vanquiſh ſinne, death, the world, the deuill, and all the kingdome of hell: and whatſoeuer thou haſt ſo overcome, for our belooſe it is that thou haſt overcome it, neither hath it been thy will to haue any of thy ſeruants to keepe battell, or fight with any of the foreſayd euils, but of purpoſe to reward vs with a crowne of the more glory for it: and to the intent that thou mighteſt likewiſe overthrowe Sathan in thy members, as thou haſdeſt before done in thine owne perſon, giue thou (wee beſeech thee) vnto vs thy ſouldiers (O Lion moſt victorious of the Tribe of Iuda) ſtrength againſt the roaring lion, which continually warreth to and fro ſeeking whom hee may deuoure. Thou being that ſame ſerpent, the true giuer of health and life, that was nailed on high vpon a tree, giue vnto vs thy ſilly ones wiſedome againſt the deceitfull awaiting of the moſt ſubtile ſerpent. Thou being a Lambe as white as ſnowe, the vanquiſher of Sathans tyrannie, giue vnto vs thy little ſheepe the ſtrength and vertue of thy Spirit, that being in our owne ſelues weak and feeble, and in thee ſtrong and valiant, wee may withſtand and overcome all assaults of the deuill, ſo that our ghottly enemy may not glory on vs, but being conquered through thee, wee may giue thanks to thy mercie, which neuer leaueſt them deſtitute that put their truſt in thee: Who liueſt and reigneſt God for euer, without end. Amen.

F I N I S.

L O N D O N

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Printers to the Kings moſt Excellent Maieſty. 1623.

1. The first step in the process of the
 2. is to determine the scope of the
 3. project. This involves identifying the
 4. objectives, the scope, and the
 5. resources available. The next step is to
 6. develop a plan of action. This plan
 7. should outline the steps to be taken,
 8. the timeline, and the responsibilities of
 9. the team members. Once the plan is
 10. developed, the team can begin to
 11. implement the project. This involves
 12. monitoring progress, making adjustments
 13. as needed, and ensuring that the
 14. project is completed on time and
 15. within budget.



BISHOP CRANMER.

THOMAS CRANMER.—This prelate, one of the most eminent that ever filled the See of Canterbury, was born July 2, 1489, at Aslacton, in Nottinghamshire. At the age of fourteen he was admitted to Jesus College, Cambridge, where by his diligence and ability he soon acquired a very high reputation, and quickly obtained a fellowship and the degree of M. A. The former he soon lost by marrying; but upon the death of his wife, which happened soon after their marriage, he was again admitted fellow of his College—a very unusual thing, and an evidence of the high esteem in which he was held. By Cardinal Wolsey he was offered a fellowship at Oxford, which he declined; and in 1523, he took the degree of D.D., and was appointed theological lecturer and examiner; in both of which positions he rendered essential service to the cause of learning and religion. About this time he was called upon to give an opinion on the subject of King Henry's divorce from Catharine, when he said the subject must be narrowed down to the question, as to whether a man could marry his brother's wife, which was to be decided by Scripture in England, as well as at Rome. Cranmer produced a work upon the subject, which so completely coincided with Henry's opinion, that the King made him Archbishop of Canterbury, and in this position he decreed a divorce between Henry VIII and Catharine, and confirmed the king's marriage with Anne Boleyn. These acts excited the enmity of the pope, who threatened excommunication; but Cranmer set him at defiance, and immediately began to interest himself in the Reformation. He very soon procured an act of Parliament which abolished forever the pope's supremacy in England, and declared the king sole head of the Church. His next objects were the translation of the Scriptures into English, and the dissolution of the monasteries. The high rank to which he had attained naturally made him many enemies, who sought his ruin; but he was protected by the king, who appointed him one of the executors of his last will, and one of the regents of the kingdom. Upon the death of Henry, in 1546, Cranmer crowned the young king, and during the short reign of that monarch was very zealous in promoting the Reformation. In 1553 he shewed himself adverse to the settlement of the crown on Lady Jane Grey, though, upon the death of Edward, he avowedly espoused her cause, and became a member of her council. But Mary came to the throne, and Cranmer was in disgrace, while his friends urged him to seek safety in a foreign country. But for the Reformation's sake he would not leave. He was soon arrested for high treason in espousing Lady Jane Grey's cause, was convicted, and lost his see. He asked for pardon, and it was granted only that he might be tried for heresy, of which he was also convicted. Now that the pope's party were again in the ascendancy, he was most cruelly treated, and, scared by the prospect of death, he signed a recantation of his religious principles. But his enemies were not satisfied with his recantation, but demanded his life also, and a writ was signed for his burning. Being asked before a council to make a last profession of his faith, he renounced his recantation, and said that the hand which signed it should be first punished. Enraged at this unexpected declaration, the mob dragged him to the stake, and here his resolution was undaunted. He stretched forth his right hand into the flame till it was consumed, saying, "This is the hand that wrote it, therefore it shall first suffer punishment!" In a short time he died, repeating the words of the martyr Stephen, "Lord Jesus, receive my spirit." Such was the end of Thomas Cranmer, in the 67th year of his age. He was a man of great candor and a firm friend. He rather excelled in great industry and good judgment, than in quickness of apprehension. He was truly hospitable, frequently entertaining large numbers of his poor neighbors.

THE BOOK OF COMMON PRAYER

THE
BOOK OF COMMON PRAYER
ITS ORIGIN AND GROWTH

BY
J. H. BENTON, LL.D.



“AS THE LIGHT OF THE SUN
IS TO THE EYE OF THE BODY
SO IS PRAIER TO THE SOUL”

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THE BOOK OF COMMON PRAYER

THE gradual collection of Books of Common Prayer and other books related thereto has been one of the avocations of a busy professional life. I am sometimes asked: "But why collect Prayer-Books?" This sketch is my answer to that question.

The English Book of Common Prayer is one of the most interesting and instructive subjects of devotional and historical study. It is the first book, comprising all the offices of the Church and also forms of private devotion, which was established as a complete liturgy by the act of the state. All previous forms of worship had been promulgated by ecclesiastical authority alone, and had no binding force in the law of the state; but this book was enacted as the only legal form of public worship by a Parliament of the Commons and Lords Spiritual and Temporal and the Crown. Although it was first prepared by the clergy, it was necessarily so framed as to stand the test of legislative debate and meet the approval of the people by their representatives in Parliament; and the legal validity of its use rests solely upon the authority of the act of Parliament. It was also the first complete book of devotions for the clergy and the worshippers in the language of the people, so that it might "be understood by the people." It was a compromise between conflicting opinions as to religious doctrine and as to forms of worship. This was its strength; for this made it a liturgy established by the consent and authority of the people, for the use of the people, in the common language of the people.

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It has been twice proscribed by law, all copies of it ordered to be destroyed, and its use in public or private devotions made a crime. But it has, with few substantial alterations, remained unchanged in its original form for three hundred and fifty years.

The act of Parliament establishing the Book of Common Prayer was passed January 21, 1549. The book was at once printed, and its use began in the following June. The act was entitled "An Act for Uniformity of Service and Administration of the Sacraments throughout the Realm." It recited the diversity of forms of worship then existing. It stated that a book entitled "The Book of Common Prayer, and Administration of the Sacraments, and other rites and ceremonies of the Church, after the Use of the Church of England," had been prepared by the Archbishop of Canterbury and certain of the most learned and discreet bishops, and other learned men of the realm, and declared that all the ministers in the King's dominions should "after the Feast of Pentecost next coming [June 9, 1549], be bounden to say and use the Mattens, Evensong, Celebration of the Lord's Supper, commonly called the Mass, and administration of each of the Sacraments, and all their common and open Prayer in such order and form as is mentioned in the same book, and none other or otherwise."

A great priest of the Church has said of it: "As the earth's shadow has kept sweeping slowly round the globe, under the two advancing lines of twilight and dawn, wherever the English tongue is spoken, the daily sacrifice of our morning and evening prayer

has ‘bowed down successive crowds of worshippers upon their knees;’ so that, perhaps, there has not been an hour of day or night, since that month, in the second year of Edward’s reign, when, from some high temple, or lowly chapel, or family group, or chamber of sickness, or dying bed, or closet whose door was shut, these immortal confessions and supplications and praises have not been ascending!”

The history of the Book of Common Prayer has been the study of the most acute and vigorous minds, not only of ecclesiastics, but of lawyers, statesmen and scholars. A body of literature has been created as to its sources, meaning and purposes which for learning, reasoning and style is unsurpassed. Those who know it best love it most, and the very earnestness of their discussions as to its origin and meaning attests their devotion to it. It has profoundly influenced not only the moral, but also the intellectual and political life of England and of the world. The arbitrary reforms and the vacillating but effective rule of Henry VIII; the weak government and widespread insurrections of the reign of Edward VI; the cruel persecutions under Mary and the persistent oppression of those who adhered to the Roman faith under Elizabeth; the childish and ineffective rule of James I; the civil wars in the time of Charles I, his execution and the able but arbitrary rule of Cromwell; the riotous reign of the dissolute Charles II, and all the subsequent political history of England are a part of the story of the Book of Common Prayer. It has affected English and Continental di-

plomacy and statesmanship, and it is not too much to say that its existence and use have caused wars to be waged and colonies to be established beyond the seas. It has not only gone where the English language has gone, but it has been translated into nearly all the written languages of the world. Its history is a part of the warp and woof of the history of the English people and nation which no one can fully understand who does not know its story.

Of course, such a book was not an accident or a new creation. It was an adaptation of rites, of ceremonies and of forms of devotion which had their origin in the earliest times, and came down gradually modified by use in different parts of the Christian world for more than fifteen centuries. There was always in England an independent Church, called, in distinction from the Church of Rome, in the statutes, records and rolls of Parliament, the "Church of England" or "Holy Church of England." The entire separation of that Church from the Roman See by the Act of Supremacy in 1534, which made the King the "only Supreme Head in earth of the Church of England," necessarily resulted in a separate form of liturgical worship in England. Immediately thereafter the Bible was ordered by the King to be set up for convenient use in every church, and all curates and heads of congregations were required to read the Epistle and Gospel of every holy-day out of the English Bible, plainly and distinctly. This was probably to be done after the Latin version had been read, as was the custom at that time in Germany, and is said to have been the custom in the primitive

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Church, when in Rome the Gospel and Epistle were read aloud both in Greek and in Latin.

On February 21, 1543, Cranmer, Archbishop of Canterbury, informed the Convocation that it was the wish of his majesty that all service-books in the Church of England should be “newly examined, corrected, reformed, and castigated, from all manner of mention of the Bishop of Rome’s name, from all apocryphas, feigned legends, superstitions, orations, collects, versicles, and responses; that the names and memories of all saints which be not mentioned in the Scripture or authentic doctors should be abolished, and put out of the same books and calendars, and that the service should be made out of the Scripture and other authentic doctors.”

In 1544 the King directed Cranmer to prepare a general supplication “in our native English tongue,” to be “continually from henceforth said and sung in all churches of our realm with such reverence and devotion as appertaineth,” etc. Upon this instruction Cranmer prepared the first Litany in English which was put forth by order of the King. This was the first authoritative act introducing the English tongue into the public services of the Church. This Litany, which was included in the King’s Primer of 1545, left out the petitions to various saints, all mentioned by name, which were in the Latin service-books, but retained clauses calling for the prayers of the Blessed Virgin, of the angels, and of the patriarchs, prophets and apostles. There remained, it will be seen, but little, except to frame the Eucharistic Office, in order to have complete materials for the compilation of a Book of

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Common Prayer. This Office was supplied by the “Order of the Communion,” which was prepared and passed Convocation* and received the civil sanction of Parliament requiring its use March 8, 1548.

The origin and establishment of the first Book of Common Prayer, and the manner in which it has been from time to time revised, are now to be stated and explained in as simple and concise a manner as is practicable.

II

CHRISTIANITY arose in the East. Its earliest forms of worship are Oriental, and though their intellectual purpose may be said to be Greek, and their administrative development Roman, Oriental influences gave them a colour and a beauty which have in no small degree contributed to their permanent influence upon the minds of men. The origin of all the liturgies of the Christian Church is uncertain, traditional and obscured by the mists of a profound antiquity. But they may perhaps be divided into four principal or primary groups, named according to their supposed sources, as follows: The Liturgy of St. James, in Syria and Jerusalem, sometimes called the Clementine Liturgy; the Liturgy of St. Mark, in Egypt, Alexandria and Abyssinia, including the Greek, Coptic and Ethiopic forms; the Liturgy of St. Peter, or the Roman Liturgy, supposed to be the

* The term “Convocation” as here used is an assembly of bishops and clergy summoned by command of the Crown to act only in such civil matters as the Crown directs in its summons, but with no power to change the law of the land. The directions to Convocation are called “Letters of business.”

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form of worship of the first Christians at Rome, although as they were Greek their Liturgy was doubtless in that tongue, and was perhaps derived from the primitive Liturgy of St. James;* and lastly, the Liturgy of St. John, in Spain, France and northern Italy, sometimes called the Ephesine Liturgy, from Ephesus, as the residence of St. John. This last group included the Mozarabic, or national Liturgy of Spain, until the close of the eleventh century, when it was superseded by the Roman Liturgy; the Gallican or ancient Liturgy of France until the close of the ninth century, when it was also superseded by the Roman Liturgy; the Liturgy of Milan, sometimes called the Ambrosian Liturgy, and which is, perhaps, but a branch of the Roman Liturgy; and finally, the Celtic Liturgy, which was in use in the British Islands before the Anglo-Saxon Conquest, and in Ireland, Scotland, Wales and Cornwall for varying periods of time thereafter. The forms of these liturgies were, however, to a large degree common, indicating clearly that they all had their origin in one primitive liturgy of the early Christian Church.

The history of the Book of Common Prayer is, of course, most directly concerned with the Christian liturgies which preceded it in the British Islands. The first of these was the Celtic, but all the Chris-

* The first seven General Councils of the Church conducted their debates and wrote their decrees in Greek. "The early Roman Church was but a colony of Greek Christians or Grecised Jews. The early fathers of the Roman Church wrote in Greek and the early Popes were not Italians, but Greeks. Pope is not Latin, but Greek, and is now the title of every pastor in the Eastern Church." Stanley's *Eastern Church*, p. 14 et seq.

tian churches, with their books of worship, were destroyed by the Anglo-Saxon conquerors prior to 600 A.D., and the Celtic forms of Christian devotion remained only in the outskirts of England and in Scotland, Ireland and Wales. After this and before the Norman Conquest, the liturgy of the Celtic Church was gradually restored in some parts of England, but the use of the Liturgy of Rome was so far introduced and extended by the Roman missionaries that the Anglo-Saxon Liturgy, so called,—that is, the liturgy generally prevailing in England before the Norman Conquest,—may properly be termed the Roman Liturgy. After the Norman Conquest, however, this liturgy itself was modified by Norman influences, so that the English Liturgy assumed a distinct character of its own. In 1085 A.D. this was embodied in a service-book called “The Missal according to the use of Sarum,” which, with certain variations of form in the different dioceses, such as Hereford, York, Bangor, London and others, practically became the English Liturgy. The liturgical books in which the forms or uses of worship in the different dioceses were contained were, however, for the use of the priests alone, and not for the use of the people, either in public or in private devotions. They were, of course, in manuscript, as printing was not introduced into England until as late as 1474 A.D., when Caxton printed his first book in London from movable types. They were also all in the Latin language, as all books of Christian worship had always been in the west of Europe and in England. Indeed, English, as a language common to the entire Eng-

lish people, hardly existed at that time. It was not until after the complete fusion of the English with the Danes and the Normans had blended into one common language the different dialects which had previously prevailed in England that an English language was created capable of being used in an accurate literary form.

A desire arose, however, among the people in the west of Europe, and especially in England, for some book by the use of which they could themselves take part in the public services of the Church; and hence there came to be produced what was first called "The Book of Hours," and later "The Prymer," or, as it has been well termed, "The Lay Folks Prayer-Book." This book, like the missals and breviaries, and other service-books used by the priests, varied in form in the different dioceses, and was called "The Prymer after the use of Salisbury," or of York, or Bangor, etc., according to the diocese in which it was prepared and used. In comparatively early times these prymers were written in English, or in English and in Latin. They contained invariably certain forms,—the office of the Blessed Virgin, the seven penitential Psalms, the gradual Psalms (said to have been so called because it is supposed they were sung on the steps of the Temple), the Litany and the commendations or devotions of Psalm 119. Numerous prymers were printed, some by authority of the Church and others without it, prior to 1545, when a book called "The King's Primer" was issued under the authority of Henry VIII, and ordered to be used throughout all his dominions. This primer was printed

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in English and in Latin in parallel columns, and, although it did not contain the Communion Office, was the nearest approach to a Book of Common Prayer which had then been reached in England.

Upon this foundation of the primitive liturgies of the Christian Church and the Roman service-books, being those used by the priests, and also the Prymers, or Lay Folks Prayer-Book, of different uses or forms in the different dioceses of England, the Book of Common Prayer was formed and framed. So far as the forms of “the common prayer and administration of the sacraments and other rites and ceremonies of the Church” were concerned, the Prayer-Book was compiled and formed from these sources. As to its doctrine it was necessarily made to conform to the faith of the English Church as then understood and established, with only a few slight alterations which were adopted to meet the views of those reformers who had separated from the Church of Rome. This faith or doctrine of the English Church was expressed in articles and formularies which had been from time to time established and put forth by the King, as the head of the Church, on the advice of the Convocation or assembly of the bishops and clergy.

III

WHEN the supremacy of the Roman See in matters of faith was destroyed in England, and the supremacy of the King established in such matters, it became necessary that articles of Christian belief should be promulgated by the head of the English

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Church. Such articles were drawn up and adopted by the Convocation in July, 1536. They were then established by royal proclamation as "Articles devised to stablish Christian quietness and unity among us and to avoid contentious opinions." They were entitled "The Articles of our Faith," and being ten in number were commonly known as the "Ten Articles." These were followed by royal injunctions promulgated by the King without action by the Convocation, requiring the bishops and the clergy to teach the doctrines of the articles to the people, and also to cause them to learn the Creed, the Lord's Prayer and the Ten Commandments in English. In 1539 the "Six Articles," so-called, were enacted. These required belief in the real presence in the Eucharist, declared against communion in both kinds, prohibited the marriage of the clergy, and commended private masses and auricular confession. Failure to conform to these articles was made an offence punishable by fines, imprisonment and death. In 1543 the rigour of these articles was relaxed by "A Necessary Doctrine and Erudition for any Christian Man." This was a revision of "The Institution of a Christian Man," published by royal authority in 1537 and known as "The Bishops' Book." This revision, mainly prepared by Cranmer, was set forth by the King "with the advice of his clergy," and was known as the "King's Book." The doctrine of the English Church remained as set forth in the Ten Articles, the Six Articles and in the King's Book until 1552, when it was embodied in the Forty-Two Articles of Edward VI. These were also mainly prepared by Cranmer, were

approved by Convocation and by the King in Council, and were published in English and in Latin. All these were suppressed during the reign of Mary; but after Elizabeth came to the throne articles were framed in 1559 called the Eleven Articles. In 1562 a revision of the Forty-Two Articles was made by Convocation and approved by the Queen in Council. This revision superseded the Eleven Articles and reduced the number to thirty-nine. They have since been called the Thirty-Nine Articles, and have remained unchanged in England, Scotland and Ireland. These Articles of Faith are no part of the Prayer-Book and are not printed in the early editions.

While Henry VIII lived and reigned, it was impossible to frame a communion office essentially different from that of the Roman ritual, for though he was determined to free England from the supremacy of Rome, all his predilections were in favour of its liturgy. While for political purposes he was willing to hear the views of the reformers, and to consider their arguments in favour of radical changes in the Roman system of Church government and in its forms of worship, such as communion in both kinds, the marriage of the clergy, and the disuse of private propitiatory masses, he yielded to none of them. During his reign, however, the Church of England had become a distinct body, with no allegiance to Rome; the Bible had been given to the people in English and declared to be "the only touchstone of true learning;" the Litany and other parts of the public service, with many forms of private prayer, had been put forth by royal authority in English as well as in Latin, and

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commanded to be taught to all children in English. In short, the reform of the Church service had gradually gone on in spite of the conservatism of the King, and at his death the people were ready for a new and complete liturgy.

Henry died January 28, 1547, and on January 31 his son, Edward, then eight years old, became king as Edward VI, and fell immediately, so far as matters concerning the Church were concerned, under the influence of Cranmer, Archbishop of Canterbury. At the first Parliament of Edward an act was passed which had been approved by Convocation, requiring the public administration of the sacrament of the Lord's Supper under both kinds and in the English language. It was entitled "An Act against such as shall unreverentlie speake against the Sacrament of the bodie and bloude of Christe commonlie called the Sacrament of the Altar, and for the receiving thereof in both kyndes," and was passed in December, 1547.* By this act the cup as well as the bread in communion was for the first time legally given to the people in England. On March 8, 1548, the order of the communion service under the act was issued, which supplied the proper service-book for the Sacrament.

In the following year the King "appointed the Archbishop of Canterbury [Cranmer], with other learned and discreet bishops and divines, to draw an order of divine worship, having respect to the pure religion of Christ taught in the Scripture and to the practice of the primitive Church." In the meantime the ordinary services of the Church were continued

* Statutes at Large (London, 1758), vol. ii. p. 192.

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according to the old use of Salisbury, and in the Latin tongue. This commission prepared a Book of Common Prayer which was submitted to Convocation, and there debated, revised, approved and laid before Parliament on the 9th of December, 1548. There it was debated at length both in the House of Lords and in the Commons, and finally the act establishing it was passed on the 21st of January, 1549. It was entitled "An Act for Uniformity of Service and Administration of the Sacraments throughout the Realm." *

Those who, in spite of the acts of supremacy, still adhered to the Church of Rome, and desired to use its ancient forms of worship, were bitterly opposed to the new Book of Common Prayer, and it was even more obnoxious to those who desired to do away with all the ancient forms and to have new forms of worship, and not merely a revision of old ones. Like most good work, the Prayer-Book was condemned because it did too much, and also because it did not do enough. The calling in by royal command of all the old service-books to be destroyed in 1550, also came at a time when the people were in great distress from a depreciated currency, high prices and lack of employment, and was one of the causes of widespread insurrections against the government. These were finally suppressed, but persistent attacks continued to be made upon the new form of worship, especially upon the Communion Office, by those who felt that by it the Roman mass had really not been abolished.

* Statutes at Large, vol. ii. p. 212.

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It became evident that a revision of the Book of Common Prayer was necessary for the peace of the realm. Commissioners were accordingly appointed by the Crown and instructed to make such alterations in the Book as they might consider desirable. They completed their work before the end of the year 1551, and the revised Book was laid before Parliament, where it was under consideration and debate from March 19 to April 14, 1552, when a second act was passed, establishing it as the only lawful form of worship.* This was entitled “An Act for the Uniformity of Service and Administration of Sacraments throughout the Realm.” It referred to the first Book of Common Prayer “as a very Godly order set forth by authority of Parliament for Common Prayer and administration of the Sacraments to be used in the mother tongue within this Church of England agreeable to the Word of God, and the primitive Church, very comfortable to all good people,” and declared that the revision was “because there hath risen in the use and exercise of the aforesaid Common Service in the Church, heretofore set forth, divers doubts for the fashion and manner of the ministration of the same, rather by the curiosity of the Minister and mistakers, than of any other worthy cause.” Wherefore the act declared that Parliament “hath caused the aforesaid order of Common Service, entitled ‘THE BOOK OF COMMON PRAYER,’ to be faithfully and godly *perused, explained, and made fully perfect*.” The act then declared that if after November 1, 1552, any person should “willingly and

* Statutes at Large, vol. ii. p. 240.

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wittingly hear and be present at any other manner or form of Common Prayer, or Administration of the Sacraments, of making of Ministers in the Churches, or of any other rites contained in the book" he should for the first offence be imprisoned for six months, for the second for one year, and for the third offence for life. In this revision the Ordinal or form for making bishops, priests and deacons was first made part of the Prayer-Book. This was prepared and published early in 1550 as a companion to the Book of Common Prayer of 1549, and is therefore sometimes spoken of as the "Ordinal of 1549." It was, however, no part of the first Prayer-Book, but the Act of Uniformity of 1552 specifically added to the Book of Common Prayer, to be of like force and authority, "A forme and maner of making and consecrating of Archebissshops, Bissshops, Priestes and Deacōs."

An interesting matter connected with the second Prayer-Book of Edward VI is that relating to the "Black Rubric," so-called. This rubric was not contained in the Prayer-Book which was adopted by Parliament by the Act of Uniformity of April 15, 1552, and therefore never had the sanction of Parliament. But on October 27, only four days before the Book was required by the act to be generally used, an order was passed by the King in Council requiring the rubric to be added to the Communion Office. It was printed in black, and, after a preamble stating the propriety of kneeling in the Communion, declared that "it is not meant thereby that any adoration is done or ought to be done either unto the sacramental

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bread and wine there bodily received, or unto any real and essential presence there being of Christ's natural flesh and blood. For as concerning the sacramental bread and wine, they remain still in their very natural substances, and therefore may not be adored; for that were idolatry to be abhorred of all faithful Christians; and as concerning the natural body and blood of our Saviour Christ, they are in heaven and not here; for it is against the truth of Christ's true natural body to be in more places than in one at one time." This rubric was omitted from the Prayer-Book as established by the Act of Uniformity of Elizabeth in 1559, because it was no part of the Prayer-Book of 1552 as enacted by Parliament. It was included in the present Prayer-Book as established by the Act of 1662, but in a slightly modified form.

Edward died July 6, 1553, and this revision of the Prayer-Book was in force only eight months, and therefore did not come into general use throughout the realm. The liturgy of the Church as comprised in the two books of Edward was the one admirable thing which his unhappy reign produced.

The first Parliament in the reign of Mary assembled on October 24, and was dissolved on December 6, 1553. The acts of the previous reign for communion in both kinds and establishing the Book of Common Prayer were repealed, and it was provided that after December 20, 1553, there should be no other kind of service nor administration of sacraments except such as were "most commonly used in England in the last year of Henry VIII." At the

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next Parliament, between November 12, 1554, and January 16, of the next year, an act was passed "repealing all Articles and Provisions made against the See Apostolic of Rome since the 20th year of King Henry VIII." The result of these acts was to restore the supremacy of Rome and the Roman mass, to take the cup from the laity, and to proscribe the use of the Book of Common Prayer.

The reign of Mary lasted until November 17, 1558, when Elizabeth came to the throne. She proceeded with great caution in matters of religion. She first caused a Litany to be prepared for use in the Chapel Royal, substantially the same as that found in the Prayer-Book of Edward VI, and by proclamation on December 27, 1558, forbade any preaching or teaching other than that of the Gospels and Epistles and the Ten Commandments in the English tongue, or the use of any manner of public prayer, rite or ceremony in the Church but that which was already used, and by law received, or the common litany used in her own chapel, and the Lord's Prayer, and the Creed in English, until further action by Parliament.

The first Parliament of Elizabeth was opened on January 23, 1559, and closed May 8, 1559. On March 18 an act was passed "to restore to the Crown the ancient jurisdiction over the estate ecclesiastical and spiritual, and abolishing all foreign powers repugnant to the same." On April 28 Parliament passed "An Act for the Uniformity of Common Prayer, and Service in the Church, and Administration of the Sacraments," * which had not, for obvious reasons, been

* Statutes at Large, vol. ii. p. 317.

submitted to the Convocation, and against which all the Bishops present in the Lords voted. This act recited that at the death of Edward “there remained one uniform order of common service and prayer, and of the administration of Sacraments, Rites and Ceremonies in the Church of England, which was set forth in one book, entitled: THE BOOK OF COMMON PRAYER, etc., authorized by an Act of Parliament, entitled An Act for the Uniformity of Common Prayer, and administration of the Sacraments, the which was repealed, and taken away by Act of Parliament, in the first year of the reign of Queen Mary, to the great decay of the due honour of God, and discomfort to the professors of the truth of Christ’s religion.” The act then provided that the repealing act of the reign of Mary should be void “from and after the Feast of the Nativity of S. John Baptist” (June 24, 1559), and that the said Book of Common Prayer, “with the alterations and additions therein added and appointed by this statute shall stand and be in full force and effect” after said day. The act further required that after that time the service in all churches or other places in the Queen’s dominions should be according to the Prayer-Book of Edward VI with said alterations. The only important alteration in the Book of Common Prayer made by this act was that with regard to the ornaments of the church and of the ministers. The second Prayer-Book of Edward VI forbade the use of Albe, Vestment or Cope, but the Elizabethan Prayer-Book provided that “such ornaments of the church and of the minister thereof shall be retained, and be

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used as was in this Church of England, by authority of Parliament, in the second year of the reign of King Edward VI until other order shall be therein taken by the authority of the Queen's Majesty."

This act, however, contained a new and important provision that "If there shall happen any contempt or irreverence, to be used in the Ceremonies or Rites of the Church, by the misusing of the Orders appointed in this book, the Queen's Majesty may, by the like advice of the said Commissioners or Metropolitan, ordain and publish such further ceremonies or rites as may be most for the advancement of God's glory, the Edifying of his Church, and due reverence of Christ's Holy Mysteries and Sacraments." Under this authority, as well as in the exercise of the power of the Sovereign as the Supreme Head of the Church, the Queen issued the so-called "Injunctions" and "Advertisements," prescribing many things with regard to public worship which were not specifically provided for by the Book of Common Prayer.

After Parliament in 1534 declared that the English Sovereign was the only Supreme Head of the Church in England in matters spiritual as well as temporal, it became the practice for the sovereign to issue commands as to church services and other ecclesiastical matters. These were sometimes issued by the advice of Convocation or of commissioners of the clergy appointed by the Crown, but they were frequently issued independent of such advice and in the usual form, that is, by advice of the Council. As early as 1536 the King issued instructions abolishing holy-days during the harvest season solely upon his

own authority. These instructions were usually called injunctions, sometimes advertisements. Henry VIII issued injunctions at various times. Edward VI in 1547 issued injunctions which recited the injunctions of Henry VIII, reaffirmed them and added other injunctions to them, by advice of the King's Council. In 1559 Elizabeth issued injunctions commanding many things with regard to church service and the conduct of the clergy. In 1564 she issued what are called "advertisements" as to matters of clerical vestments, church ornaments, etc.

The supremacy of Rome which had been destroyed in the reign of Henry VIII, and restored in the reign of Mary, was again effectively destroyed, and all the power of the Church of Rome in England overthrown by Parliament in 1559. Speaking of this settlement of religious matters, Elizabeth wrote to the Catholic princes of Europe: "No new religion has been set up in England but that which was commanded by Our Saviour, practiced by the primitive Church, and approved by the fathers of the best antiquity." The Roman Church, however, did not quietly submit to this. The Pope issued a bull of excommunication against Elizabeth, reciting that she was "an heretic, a pretended Queen of England abandoned to all wickedness," who had "wickedly usurped to herself the supremacy over the whole Church of England," and "strictly prohibited the exercise of the true religion (which Mary, the lawful Queen of famous memory, had by the assistance of this see restored after it has been lately suppressed by Henry VIII, an apostate therefrom);" that she had "abolished the

sacrifice of the mass and the rites of the Catholic Church, and commanded books containing in them downright heresies to be published throughout the realm, and ordered impious rites and ceremonies to be observed by her subjects." Wherefore, the bull of excommunication declared Elizabeth to be deprived of her pretended title as Queen, and absolved all her subjects, and others who had taken an oath to her as Queen, from such oaths, and commanded them not to presume to obey her or her laws, and declared that those who should do so would be subject to like excommunication.

Later another bull of excommunication of like effect was issued against the Queen, and finally, when the great Armada was about to be sent by Spain to conquer England, a final bull of excommunication was issued. This recited the previous bulls, stated that the Pope had "used great diligence with divers princes and especially with the mighty and Catholic King of Spain, to use force, that that woman may be dejected from her degree and that the evil men and hurtful to mankind which adhere to her may be punished, and that kingdom be reduced to certain reformation and quietness." Then the bull set forth at great length the wicked conduct of Elizabeth in abolishing the true Catholic religion and introducing heretical forms of worship, and again declared Elizabeth illegitimate and a true usurper of the kingdom of England, and absolved all her subjects from all duty of fidelity and obedience to her, and threatened them with excommunication if they continued to obey her. The Spanish Armada was specially de-

scribed in this bull, and all persons who took part in the invasion of England were granted plenary indulgence for anything they might do in carrying on the war against England.*

But the time had gone by when the thunders of the Vatican could shake the throne of England. Burleigh and Bacon were prudent and wise upon the land, Hawkins and Drake resistless upon the sea, and Elizabeth herself was more than a match for all the diplomats of Europe. The great Armada failed of its purpose, and when it was driven, shattered and broken, around the headlands of Scotland and Ireland, the last real danger of a foreign invasion of

* The papal bulls promulgated by the Bishop of Rome against Henry VIII and against Queen Elizabeth were as follows:

Bull of damnation and excommunication, promulgated by Pope Paul III against Henry VIII and his partisans, dated at Rome, August 30, 1535. Latin text published in *Bullarium privilegiorum ac diplomatum Romanorum pontificum*, tom. iv. pars 1, pp. 125-130 (Romae, 1745). Then follows (*ibid.*, pp. 130-132) the executory bull, by the same pope, dated December 17, 1539.

Bull of damnation and excommunication, promulgated by Pope Pius V against Queen Elizabeth and her followers, dated at Rome, February 25, 1569 [*i.e.* 1570]. An English translation of this is to be found in Camden's History, vol. 2, part 4, p. 427 (London, 1706). Latin text published in *Bullarium privilegiorum ac diplomatum Romanorum pontificum*, tom. iv. pars 3, pp. 98, 99 (Romae, 1746). This bull was renewed by Pope Gregory XIII (1572-1585) in his general bull, *In nomine sanctae et individuae Trinitatis* (In the name of the sacred and undivided Trinity), — a bull against heretics, dated Rome, March 19, 1572; and, again, in 1577. Pope Sixtus V renewed the same bull of excommunication in 1588. An English translation of this is to be found in *Purchas His Pilgrimes*, vol. iv. p. 1895 (London, 1625).

As a matter of fact an excommunicatory bull holds good until removed by a bull of absolution. A pope cannot excommunicate a person a second time, unless that person has been absolved by another bull. He can, however, affirm his predecessor's bull. This was done by Popes Gregory XIII and Sixtus V.

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England passed away. The sturdy English people continued to serve the Queen according to the laws of the realm, and to worship God according to the use of the Book of Common Prayer, during the long and able reign of Elizabeth, until her death in 1603.

IV

JAMES I, son of the fickle Mary, Queen of Scots, and the imbecile Darnley, became king March 24 of that year. James was cautious, mean, loquacious and cowardly, but he had a low cunning and shrewdness which made him the wisest fool in Christendom. The reign of James continued from March 24, 1603, to March 22, 1625. No revision of the Prayer-Book was made by Parliament during that time. James, however, in 1604, called a conference of representatives of the bishops and clergy of the Church and of the Puritans to consider whether changes should be made in the Book of Common Prayer. This was called the "Hampton Court Conference," and the King with Scotch shrewdness himself presided at it, took part in its discussions, and shaped its conclusions. As the result of the Conference the King issued a proclamation on March 5, 1604, "for the authorizing and Uniformity of the Book of Common Prayer, to be used throughout the Realm," and another proclamation on July 16, of the same year, for the same purpose. These proclamations recited the result of the Hampton Court Conference, declared that it appeared to the King and his Council "that there was no cause why any change should be made neither in the doc-

trine nor in the forms and rites of the Book of Common Prayer," but that "some small things might rather be explained than changed, not that the same might not very well have been borne with by men who would have made a reasonable construction of them." The proclamation then stated that for the purpose of making such explanation a commission had been issued to the Archbishop of Canterbury and others, "according to the Form which the Laws of this Realm in like case prescribe to be used, to make the said Explanation and to cause the whole Book of Common Prayer, with the same Explanations, to be newly printed." This being done, the proclamation proceeds "to require and enjoin all men, as well Ecclesiastical as Temporal, to conform themselves unto it, and to the practice thereof, as the only public form of serving God, established and allowed to be in this Realm."

The action of the King in this matter was objected to by the Puritans upon the ground that no alteration could be made in the Book of Common Prayer except by Parliament. But it is evident by the terms of the King's proclamation that he assumed to make these slight alterations under authority of the act of Parliament which established the Prayer-Book in the time of Elizabeth. James claimed that the authority given by this act to the Queen to establish further rites and ceremonies was given to the Crown and inherited by him as the successor of Elizabeth. The most important result of the Hampton Court Conference was an order by the King in response to the request of the Puritans for a uniform translation of

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the Bible. This was completed in 1611, and is commonly called the "King James Bible."

Charles I became king March 27, 1625, and no revision of the Prayer-Book, nor any change in its language, except what is usual in all the reprints of books at that time, was made during his reign. In 1637, however, a Prayer-Book was drawn up for use in Scotland, which was put in force by a royal proclamation December 20, 1636. This book was based upon the English Book of Common Prayer, but differed from it in many respects. It was commonly called "Laud's Book" because it was said to have been prepared at the instance of Archbishop Laud. It was rejected by the clergy and the people of Scotland.

The Book of Common Prayer continued to be the lawful form of worship until January 3, 1644, when Parliament passed an ordinance "for the taking away of the Book of Common Prayer, and for the establishing and putting in execution of the Directory for the publique Worship of God." * This ordinance recited that "The Lords and Commons assembled in Parliament, taking into serious consideration the manifold inconveniences that have arisen by the Book of Common Prayer in this kingdom and resolving according to their Covenant, to reform religion according to the Word of God, and the example of the best reformed Churches; have consulted with the reverend, pious

*The legislation with regard to the preparation and adoption of this extraordinary book will be found in the Journals of the House of Lords and of the House of Commons, as follows: *Journals of the House of Lords*, 1644, page 119; pages 121, 122; page 125; page 271; 1645, pages 551-552. *Journals of the House of Commons*, 1644, page 6; pages 9, 10; page 10; pages 11, 12; page 77; 1645, page 114; 1745, page 251.

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and learned Divines, called together for that purpose; and do judge it necessary that the said *Book of Common Prayer* be abolished, and the *Directory* for the Public Worship of God hereafter mentioned be established and observed, in all the Churches within this kingdom."

It was therefore ordained that the statutes of uniformity of Edward and Elizabeth establishing the Book of Common Prayer be repealed, and the Directory used in all exercises of the Public Worship of God. In August of the same year it was ordered that all Common Prayer Books remaining in parish churches and chapels should be within one month taken away to be destroyed, and that if any person should at any time cause the Book of Common Prayer to be used in any church, chapel or place of worship, or in any private place or family within the kingdom of England, he should for the first offence pay a fine of £5, for the second a fine of £10, and for the third offence be imprisoned one whole year.

The Directory was not a Prayer-Book at all. It consisted of prohibitions of liturgical worship and of directions to the ministers with regard to the conduct of such services as might be deemed discreet and expedient. Of its eighty-six small printed pages, eight are taken up with a preface; three contain directions as to the "Assembling of the Congregation," two as to the "Public Reading of the Holy Scriptures;" thirteen and a half are given to directions as to "Prayer before the Sermon," nine to the "Preaching of the Word," and three to the "Prayer after the Sermon." In the directions as to the Ad-

ministration of the Sacraments nine pages are devoted to Baptism, eight to the Lord's Supper, two to the Sanctification of the Lord's Day, seven to Marriage, eight to the Visitation of the Sick, one and a half to the Burial of the Dead, five and a half to Public Fasting, three and a half to Days of Public Thanksgiving, one to Singing of Psalms, and two to an Appendix touching Days and Places of Public Worship. Its character is indicated by its provision concerning the burial of the dead which was "When any person departeth this life, let the dead body, upon the day of Buriall, be decently attended from the house to the place appointed for publique Buriall, and there immediately interred without any Ceremony. And because the customes of kneeling down, and praying by, or towards the dead Corps, and other such usages, in the place where it lies, before it be carried to Buriall, are Superstitious: and for that, praying, reading, and singing both in going to, and at the Grave, have been grosly abused, are no way beneficiall to the dead, and have proved many wayes hurtfull to the living, therefore let all such things be laid aside. Howbeit, we judge it very convenient, that the Christian friends which accompany the dead body to the place appointed for publique Buriall, doe apply themselves to meditations, and conferences suitable to the occasion: and, that the Minister, as upon other occasions, so at this time, if he be present, may put them in remembrance of their Duty. That this shall not extend to deny any civill respects or differences at the Buriall, suitable to the ranke and condition of the party deceased whiles he was living."

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Charles II came to the throne May 29, 1660, the use of the Directory ceased, and the Book of Common Prayer, as it had been before established, was used from that time without change until it was revised by a commission of twelve bishops and twelve Presbyterian divines, with nine assistants on each side as substitutes for the principals when they should be absent, known as the "Savoy Conference." This commission was called by a royal warrant on March 25, 1661. It opened on April 15, 1661, at the Bishop of London's lodgings in the Savoy, and closed on July 25, 1661. On June 29, 1661, a bill for the "Uniformity of Public Prayer and Administration of the Sacraments" was read for the first time in the House of Commons. The proceedings in the Commons showed the desire of the people to restore the old Book of Common Prayer without delay and substantially unchanged. While the conference was sitting, the Commons appointed "a Committee to view the several laws for confirming the Liturgy of the Church of England, and to make search whether the original book of the Liturgy, annexed to the act passed in the fifth and sixth years of King Edward the Sixth, be yet extant; and to bring in a compendious bill to supply any defect in the former laws, and to provide for an effectual conformity to the Liturgy of the Church for the time to come."

On July 3, 1661, the Bill for Uniformity was read the second time, and together with the printed Book of Common Prayer, then brought in, referred to a committee. It is interesting to note that no original Prayer-Book of Edward VI could then be found,

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and therefore the book actually used by Parliament was one printed in 1604. On July 9 the Bill for Uniformity, with the Prayer-Book annexed, was passed by the Commons. On the next day the bill went to the House of Lords, which laid it aside, and soon after Parliament was prorogued until November 30.

On October 10, 1661, the King directed the Canterbury Convocation to make a review of the Book of Common Prayer, and present to him such alterations as they should see fit, and on November 22 the same direction was given to the York Convocation. They proceeded with their work, but not as rapidly as Parliament desired, for it appears that on December 16 a message went from the Commons to the Lords to remind them of the Bill for Uniformity, and that on January 28, 1662, the Commons sent another message to the Lords requesting despatch for the Bill of Uniformity. The Lords were unable to proceed in the matter because they were waiting for the amended Prayer-Book from the Convocations. Finally on the 25th of February, 1662, the amended book was brought into the House of Lords by the Lord Chancellor with the King's ratification. It was there considered on March 13, 14, 15, 17, and 18, and then accepted by the Lords, and an Act for Uniformity, with the Book as amended annexed, was passed and sent to the Commons. There the Bill and the Book as amended were considered and debated at great length until the Act of Uniformity was passed on May 19, requiring the amended Book of Common Prayer to be used in all the churches of

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England on August 24 following.* It was entitled “An Act for the Uniformity of Publick Prayers, and Administration of Sacraments, and other Rites and Ceremonies: And for establishing the Form of Making, Ordaining and Consecrating Bishops, Priests and Deacons in the Church of England.”

v

THE Book of Common Prayer was first printed and used in Ireland in 1551 in compliance with an injunction of Edward VI sent to the Lord Deputy in February of that year, but without any action of the Irish Parliament. The second Book of 1552 was never used in Ireland. No act was passed in Ireland to prohibit the use of the Prayer-Book during the reign of Mary, but it ceased to be openly used there after the death of Edward VI until the accession of Elizabeth, when its use was resumed. In 1560 the Irish Parliament passed an act of uniformity establishing the Book of Common Prayer as it was then established in England. The act, however, provided that in every church or place where the common minister or priest had not the use or knowledge of the English tongue, he might say and use all the common and open prayer in the Latin tongue in the order and form mentioned and set forth in the Book established by the act. This provision seems to have assumed that priests who could not read English could translate it into Latin which they could read. The want of a Latin version was, however, supplied by a

* Statutes at Large, vol. ii. p. 696.

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translation of the English Book into Latin for use in the chapels of colleges, made by authority of Queen Elizabeth in 1560. As prepared for this use this translation did not contain all the occasional offices, but these were added in Latin, and the Book as thus completed was sufficient for use in places in Ireland where the priest could read Latin, but not English. The Book was not printed in the Irish language until 1608.*

In 1666, the Irish Parliament passed an act of uniformity establishing the English Book of Common Prayer of 1662 as the service of the Church of Ireland, with the addition of a prayer for the Lord Lieutenant of Ireland. The Prayer-Book thus established was entitled "The Book of Common Prayer, and Administration of the Sacraments and other Rites and Ceremonies of the Church, According to the Use of the Church of Ireland." This continued to be the title of the Book until the union of England and Ireland under the act of union of August 1, 1800, which took effect January 1, 1801. In 1800 the Churches of the two countries were united as "The United Church of England and Ireland." The title of the Book then became "The Book of Common Prayer," etc., "According to the Use of the United Church of England and Ireland," and so continued until the disestablishment of the Church in Ireland by act of Parliament in 1869. The Prayer-Book was then revised and changed in some respects by a Synod of the bishops and clergy in 1875, and printed in 1878 under the title of "The Book of Common Prayer," etc., "According to the Use of the Church of Ireland."

*It was printed in French in 1553 and in Welsh in 1567.

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The Book of Common Prayer was never established by law as the form of the church service in Scotland. James I, and afterwards Charles I, attempted to merge the Scottish and English Churches and to establish the English Liturgy in Scotland. The attempt of Charles to force the use of the Book of Common Prayer in the form prepared by Archbishop Laud and others in 1637 led to the "great covenant," which was signed throughout Scotland, binding the subscribers to support the reformed Church of Scotland. Finally in 1689 and 1690 the Church of Scotland was established by two statutes "Ratifying the Confession of Faith and settling Presbyterian Church Government." Later, in 1707, an act was passed "for securing the Protestant Religion and Presbyterian Church Government." This was ratified in the English act "for an Union of the Two Kingdoms of England and Scotland" passed in 1707.

VI

THE doctrine and ritual of the Church of England are established by Acts of Parliament and can only be changed by Parliament. Any question with regard to either of them is a question as to the meaning of the statute law and can only be decided by the courts of law. In such cases the courts have no right to consider what the doctrine or the ritual ought to be, but only what the statute says it is. Any distinction between what is important and what appears to be trivial is precluded by the fact that the one is established by the statute as much as the other. The doc-

trine of the Church is declared in the Thirty-Nine Articles established by statute in 1571. The ritual is fixed by the Act of Uniformity of 1662, establishing the present Book of Common Prayer. Church ornaments are prescribed by the Act of Uniformity of 1549, and clerical vestments by the Royal Advertisements of 1566, issued under the provisions of the Act of Uniformity of 1559, and which so far as authorized by that statute have the force of an Act of Parliament. The only changes in any of these matters since 1662 by Acts of Parliament have been in 1871, 1872 and 1880, authorizing the use of a different table of lessons, of some shortened services, and a slight departure in some cases from the burial-service of the Prayer-Book.

It must not, however, be assumed that absolute conformity to these rigid standards of doctrine and ritual, and of vestments and ornaments, has been always enforced. Much departure from them was allowed during the long reign of Elizabeth, and this continued to some extent during the reign of James I. An attempt was made by Archbishop Laud to enforce absolute conformity under Charles I, but with disastrous results. More or less departure from the established forms has ever since been allowed if not permitted by authority. Elasticity in forms of worship has thus been gained, and the Book of Common Prayer preserved from revision. This has been done by permitting much latitude of individual construction of the ornaments and vestments rubrics, and also by adding to the services of the Prayer-Book from time to time occasional forms of prayer

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and service promulgated in a few cases by Act of Parliament, but generally by Royal Proclamation under the authority assumed to have been given the Crown by the Twenty-sixth Section of the Act of Uniformity of 1559, or under the authority of the Sovereign as the Supreme Head of the Church. More than three hundred of these forms have been used, and, when the reason which required them in each case has ceased, have been generally discontinued. A complete collection of them probably does not now exist, though nearly three hundred are preserved in the British Museum. I refer to a few by way of illustration.

In 1563, at the time of the great plague, a form was “set forth by the Queenes Maiesties speciall cōmaundement . . . to be vsed in Common prayer twyse aweke, and also an order of publique fast, to be vsed euery Wednesday in the weeke, during this tyme of mortalitie, and other afflictions, wherwith the Realme at this present is visited.”

In 1626, during the great Thirty Years' War, “A Forme of Prayer, Necessary to bee vsed in these dangerous times, of Warre and Pestilence, for the safety and preservation of his Maiesty and his Realmes,” was promulgated by Charles I.

In 1665, “A Form of Common Prayer, with Thanksgiving, for the Late Victory by his Majesties Naval Forces” was set forth. This was during the war with the Dutch, and the victory was the defeat of the Dutch in the North Sea, June 3, 1665.

At the time of the great fire in London, in 1666, “A Form of Common Prayer, To be used on Wednes-

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day the Tenth day of October next, throughout the whole Kingdom of England, and Dominion of Wales, being appointed by His Majesty a Day of Fasting and Humiliation, in Consideration of the late dreadful Fire, which wasted the greater part of the city of London,” was “set forth by His Majesties special Command.”

In 1784, after the acknowledgement of the independence of the United States, there was issued “A Form of Prayer, and Thanksgiving to Almighty God; to be used in all Churches and Chapels throughout England, . . . , on Thursday, the Twenty-ninth of July, being the Day appointed by Proclamation for a General Thanksgiving to Almighty God, for putting an End to the late bloody, extended, and expensive War in which we were engaged.”

In 1789, “A form of Prayer and Thanksgiving” for the recovery of George III “from the severe illness with which he hath been afflicted” was “set forth by his Majesty’s special command.”

In 1798, A Form of Prayer and Thanksgiving was promulgated by royal proclamation “for the late glorious Victory obtained by His Majesty’s Ships of War, under the Command of Rear Admiral Lord Nelson of the Nile, over the French Fleet.”

“A Form of Prayer and Thanksgiving to Almighty God; for the Glorious Victory obtained over the French on Sunday the Eighteenth Day of June, at Waterloo by the Allied Armies under the Command of . . . the . . . Duke of Wellington and . . . Prince Blucher. To be used . . . after the General Thanksgiving throughout the Cities of London and

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Westminster . . . on Sunday the Second Day of July 1815; and in all Churches and Chapels throughout England and Wales on the Sunday after the Ministers thereof shall have received the same.”

In 1847, “A Form of Prayer to Almighty God; for relief from the dearth and scarcity now existing in parts of the United Kingdom, owing to the failure of some of the crops of the present year.”

In 1856, several forms of Prayer and Thanksgiving for success in the war against Russia. One was “Especially for the Capture of the Town of Sebastopol;” another, “A Form . . . for a General Thanksgiving to Almighty God; for His great Goodness in putting an End to the War in which we were engaged against Russia.”

In 1859, “A Form of Prayer and Thanksgiving to Almighty God; for the Success granted to our Arms in suppressing the Rebellion and restoring Tranquility in Her Majesty’s Indian Dominions.”

In 1866, “A Special Form of Prayer to Almighty God; to be read on Sunday the Twelfth Day of August, 1866, and whenever Divine Service is celebrated, during the prevalence of the Cholera, and of Cattle Plague, in this Country.”

In 1887, “A Form of Thanksgiving and Prayer to Almighty God, upon the completion of fifty years of Her Majesty’s reign.”

In addition to these general forms of prayer and special service to be used throughout the country, many forms have been locally issued in different dioceses, not only in England but in the colonies. In 1852, in Colombo a form was used “for receiv-

ing Romanists into the Communion of the English Church," and similar forms were used in South Africa.

Numerous forms for the consecrating of churches, chapels and church-yards have been prepared and used under authority of bishops of various dioceses. In some cases forms of service have been promulgated for the dedication of bells, for the opening of new bells and of new clocks, or for the opening of a new organ in a particular church or cathedral. In 1872 "A Special Form of Service" was authorized to be used in the diocese of London for "an increased supply of missionaries." In 1898 a "Memorial Service for them that are fallen asleep in Christ" was approved by the Archbishop of Canterbury. Special forms have also been authorized for the reopening of restored churches, and for blessing upon the fields and fisheries and mines.

Three special prayers were inserted in the Prayer-Book of 1662 which have since been discontinued. One was for the 30th of January, the anniversary of the execution of Charles I; one for the 29th of May, the anniversary of the restoration of Charles II; and the other for the 5th of November, commemorating the deliverance from the Gunpowder Plot. These were all in use until 1859, when they were removed by a royal warrant, being considered undesirable from a political point of view.

THE English of the Prayer-Book is from various sources. The scriptural portions are from the first printed English translation of the Bible by Coverdale in 1535, revised and published in England in 1539, and popularly called, because of its folio size, the "Great Bible." This was followed by a revised version published under the approval of the bishops in 1568, and hence called "The Bishops' Bible," and in 1611 by the King James Version.

The portions which were translated from the Latin breviary and the forms of the early Church were probably the production of Cranmer, who was perhaps the most effective master of English style in his time. The result was that not the least interesting feature of this wonderful Book is its fine literary style. It is written in the best English, as the Roman service-books are written in the worst Latin. Shakespeare and Hooker wrote in the English of the Prayer-Book, but no great Latin writer ever wrote in the Latin of the Roman breviary and missal. The reason is obvious. The Latin language was not adopted for the services of the Christian Church until it was in its last stage of decay. But the Prayer-Book is of "English in all the vigour and suppleness of youth." A great scholar has said: "To the great Latin writers the noblest compositions of Ambrose and Gregory would have seemed to be not only bad writing, but senseless gibberish. The diction of the Book of Common Prayer, on the other hand, has directly or indirectly contributed to form the diction of almost every great English writer."

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Not the least of the benefits from the establishment of the Book of Common Prayer by authority of Parliament has been the protection against revision which the acts of uniformity have given the language of the Book and of the Psalter. As the language of the Book of Common Prayer and of the Psalter could be changed only by Act of Parliament, the archaic but effective and stately diction of the Coverdale translation of the Bible as contained in the Psalter, the beautiful style of the offices of the Prayer-Book, and the accuracy of the King James Version in the scriptural parts of the Book have been happily preserved. If one desires to see how valuable this protection has been to the Psalter and to the Prayer-Book, he has only to turn to the various special forms of prayer which from time to time have been put forth to be used in connection with the services required by the Prayer-Book. Many of these are not only verbose, repetitious and inaccurate in style, but differ very little from those extemporaneous prayers in which full information is given to the Deity as to the condition of affairs which He is asked to remedy.

Music, either vocal or instrumental, is recognized by the Prayer-Book only in the canticles at morning and evening prayer which form fixed parts of the services in the Prayer-Books of Edward VI and of Elizabeth, and by the direction in the present Prayer-Book of 1662 for an anthem "in choirs and places where they sing." But singing was a part of the worship of the Church prior to the First Prayer-Book of 1549. There was also in that Book this direction in the order for matins: "And (to thende

the people may the better heare) in such places where they doe syng, there shall the lessons be songe in a playne tune after the maner of distincte read-yng: and lykewyse the Epistle and Gospell." This direction was retained in the successive revisions of the Prayer-Book until 1662, when it was omitted and provision made for the use of anthems. This was probably because the practice of singing the lessons had been long before discontinued, and the use of anthems had become common. The Injunctions of Queen Elizabeth issued in 1559, covering many matters of worship not specifically provided for in the Prayer-Book, also permitted the continuance of singing as follows: "Because in divers Collegiate, and also some Parish-Churches heretofore, there have been Livings appointed for the maintenance of men and children to use singing in the Church, by means whereof the laudable service of Musick hath been had in estimation, and preserved in knowledge: the Queens Majesty neither meaning in any wise the decay of any thing that might conveniently tend to the use and continuance of the said science, neither to have the same in any part so abused in the Church, that thereby the Common-prayer should be the worse understood of the hearers, willeth and commandeth, that first no alterations be made of such assignments of Living, as heretofore hath been appointed to the use of singing or Musick in the Church, but that the same so remain. And that there be a modest and distinct song so used in all parts of the Common-prayers in the Church, that the same may be as plainly understood, as if it were read without

singing, and yet nevertheless for the comforting of such that delight in Musick, it may be permitted, that in the beginning, or in the end of the Common-prayers, either at Morning or Evening, there may be sung an Hymn, or such like song to the praise of Almighty God in the best sort of melody and Musick that may be conveniently devised, having respect that the sentence of Hymn may be understood and perceived." This quaint injunction has never been withdrawn, and to it we owe the use of hymns, of metrical versions of the psalms and the modern anthem in church service.

Metrical versions of the psalms, to be sung in the churches and elsewhere, were prepared and published and bound up with various editions of the Prayer-Book of the sixteenth and seventeenth centuries. The first was prepared by Thomas Sternholde, John Hopkins and others in 1562, and was known as the Sternholde and Hopkins Psalms. Another metrical version was prepared in 1696, by Nicholas Tate and Nahum Brady, and was known as the "New Version" or as Tate and Brady's Psalms. The use of this version in church service was allowed by an order of the King in Council, December 3, 1696. Aside from this order and from the injunctions of Elizabeth, which have been claimed to allow it, the use of these metrical versions in church service had no civil or ecclesiastical authority, and it gradually ceased in connection with the use of the Book of Common Prayer. The last edition of the Prayer-Book that I have found in which the metrical psalms were bound up is one of 1828. Much of the singing

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now used in the service of the English Church is without any authority in the Book of Common Prayer, but the use of hymns has had judicial sanction, and music, both vocal and instrumental, as a part of the church service has been practised and accepted as lawful to such an extent that no court or other authority would now declare it illegal.

The Psalter used in connection with the Prayer-Book was from the revised Coverdale translation of 1539, probably from an edition published in 1548 by Grafton, the King's printer, entitled "The Psalter or Psalms of David, after the translation of the Great Bible, pointed as it should be sung in Churches." This edition contained besides the psalms several canticles and the Litany, and the psalms differed in some slight respects from those in the Great Bible. In 1662 most of the scriptural parts of the Book of Common Prayer were revised to conform to the revision of 1611; but the Psalter, which was then for the first time made an authorized part of the Book of Common Prayer, was not thus revised, and was adopted in the form in which it was originally prepared from the Coverdale translation in 1548. The first Prayer-Book of Edward VI, and each succeeding Prayer-Book, contained "a table for the order of the Psalms to be said at matins and evensong," and an order "how the Psalter is bound to be read." But the Psalter was no part of the Prayer-Book as established by Parliament in the various acts of uniformity until 1662.

The original editions of the Book of 1549 have no Psalter bound up with them. The first edition of the

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Book of Common Prayer in which the Psalter was printed and bound up with the Prayer-Book was the quarto edition of the second Book of Edward VI, printed by Whitchurch in November, 1552, and there it is found with a separate title-page following the Book of Common Prayer itself. In Merbecke's "Book of Common Prayer Noted," printed in 1550, the Psalter is not included. In the French translation of the Book of Common Prayer, made in 1553, the Psalter is not included. In the Latin translation of the Book of Common Prayer by Aless, made by direction of Cranmer, and printed in Leipsic in 1551, the Psalter is not included. The first Prayer-Book of Elizabeth of 1559 did not contain the Psalter, nor was the same bound up with the first edition of the Book. But there is found bound with this edition the Ordinal or form and manner of making and consecrating bishops, priests and deacons. The King James Prayer-Book, so-called, does not comprise, nor is there bound up with it in the first editions, either the Psalter or the Ordinal. The Prayer-Book prepared for the use of the Church of Scotland in 1637, under the reign of Charles I, commonly known as "Laud's Book," does not comprise, nor is there bound up with the first edition of it, either the Psalter or the Ordinal.

The Book of Common Prayer, as established by the Act of Uniformity of Charles II, in 1662, first included the Psalter as a part of the authorized Book. It was entitled in the act "The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church according to the use of the Church of England; together with

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the Psalter or Psalms of David, Pointed as they are to be sung or said in Churches; and the Form and manner of Making, Ordaining and Consecrating of Bishops, Priests and Deacons." In this Book, as has been stated, the scriptural parts of the Prayer-Book were made to conform to the King James Version of 1611. But the Psalter was the same as that which was prepared from the Great Bible in 1548 and came into use with the Prayer-Book of 1549. The Coverdale Psalter was thus used in connection with the Book of Common Prayer, without its being made a part of the Book by authority of Parliament from 1549 to 1662. It was adopted as a part of the Book by the Act of Uniformity of 1662 and was also adopted as a part of the American Book of Common Prayer, in 1790, notwithstanding the various revisions of the psalms by other translators, and especially the King James revision in 1611. This shows that this form of the psalms must have had some peculiar quality which adapted it for use in church service, or which caused the people to be attached to it, so that they would not permit it to be changed. I am told by those competent to know that the reason this ancient form of the psalms has been retained in church worship is because it is better adapted to be sung or chanted than the subsequent versions. There may, however, I think, be still another reason in the fact that this version was better adapted to be committed to memory and repeated by those who could not read. The Psalter was in use before the Prayer-Book was made, and at that time and for many years after, most of the people who

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used the psalms were probably unable to read them, and therefore learned them by rote so that they could sing or repeat them in service. What proportion of the people who worshipped in the English Church during the reign of Elizabeth could read, it is, of course, impossible to tell, but it was probably small. However, whatever may be the reason, the interesting fact remains that this original translation of the psalms by Coverdale has held its place against all revision for more than three hundred and fifty years, wherever the service of the Book of Common Prayer has been used.

VIII

ONE reason for making a Book of Common Prayer which should comprise all the devotional services of the Church was the large expense then required of each parish to provide a complete set of the books used in worship according to the Roman ritual. The service-books of the Church before the Prayer-Book were not only in Latin, but were numerous. The different services were contained in different books. These books contained not only the language of the service to be used by the priest, which was written or printed in black, but also minute directions for the ceremonies according to which the words were to be used. These directions were known as rubrics, as they were originally written or printed in red. There were also service-books for different saints' days, which were very numerous, and each of which had its own psalms, lessons, etc. The fully equipped

parish church required for all the services according to the Roman ritual a small library of service-books.

The most important of them were the *Missal*, or Mass-book, being the Communion Office, the *Breviary*, for the ordinary daily service of matins, lauds, evensong, etc., and also in many cases the service known as the “Hours of the Dead,” “Hours of the Blessed Virgin,” etc. Then there was the *Manual*, containing the occasional offices, such as those for baptism, visitation of the sick, marriage, burial of the dead, benedictions of water, candles, etc., extreme unction, and in some cases portions of the mass for special occasions. There was also a book called the *Gradual*, for use at the mass, containing the musical part of the Communion service. The *Psalterium* was another book, which contained the psalms. The *Legenda* was a book containing readings from the lives of the Saints and from the Fathers, as well as from the Scripture. The *Antiphonarium* was a book containing the musical notation for antiphons sung at the services of the hours and for mass, invitatory psalms, responses, etc. There were other books for the Gospels and Epistles at mass, and an *Ordinale* or “*Pie*,” said to have been so called from the spotted appearance of its tables, to enable one to find the proper office appointed for any particular day. Then there was the *Pontificale*, containing offices that could be performed only by a bishop, such as those of ordination, consecration, etc.; and then the *Processionale*, containing directions for the ordering of processions, etc. The service-books had become so numerous, and the manner of their use so complicated, that, as

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the preface of the Prayer-Book states, "many times there was more business to find out what should be done, than to read it when it was found out."

The preface to the first Prayer-Book also said: "Curates shall need no other books for their public service but this book and the Bible, by the means whereof the people shall not be at so great charge for books as in time past they have been." To ensure this it was commanded by royal proclamation that no person should sell the book of 1549 above the price of two shillings and twopence, and if bound not above the price of four shillings apiece. The price of the book of 1552 was fixed in the same way at two shillings sixpence unbound, bound in parchment at three shillings and fourpence, and bound in leather at four shillings. But it was provided that if the printer, after the first impression, left out the form of making and consecrating archbishops, bishops, priests and deacons, he should sell the book unbound for two shillings, bound for two shillings eightpence, and bound in leather for three shillings and fourpence, and "not above." There does not appear, however, to have been any proclamation regulating the price of the Prayer-Books of Elizabeth and of Charles II.

The Book of Common Prayer as prepared and presented to Parliament in 1549 was of course in manuscript, for it was drawn up as an original work. But the subsequent acts of uniformity establishing the successive revisions of the Prayer-Book all annexed the Book which was revised. The Act of 1552 speaks of "forme of prayer and other rites contained in

the Book annexed to this Act." The Act of 1559 refers to the Book of 1552 as altered and added to, and it is known that a copy of it was a schedule of the act. The "Directory for the Publick Worship of God in the Three Kingdoms," of 1645, was annexed to the Ordinance for taking away the Book of Common Prayer and establishing the Directory. The Act of 1662 speaks of the "Book annexed hereto." The original book used in the preparation of the Prayer-Book of 1662 was a black-letter edition of 1636, upon the margin of which the changes were written, and from the text of which those portions omitted were struck out. From this Book thus revised a manuscript book was written out and signed by Convocation, December 20, 1661, and annexed to the Act of Uniformity of 1662. This book was for many years supposed to be lost, but was finally discovered in 1867 in a disused closet in the library of the House of Lords, and with it was found the printed book of 1636, the existence of which up to that time was unknown. A facsimile copy of the printed book, with an introduction by Dean Stanley of Westminster, was made in 1871, and a facsimile of the manuscript book in 1899, both by authority of the government.

Repeated attempts have been made to revise the Book of Common Prayer since 1662. In 1668 a revision was recommended by Charles II in a speech from the throne, but the Commons would have none of it. In 1673 and 1675 further attempts were made to that effect. In 1681 the Bishop of Worcester proposed changes to allow greater freedom in the matter of vestments and in the Communion and other

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offices, but without effect. In 1689 Parliament requested the King to summon a Convocation "to be advised with in ecclesiastical matters." He accordingly appointed a commission of ten bishops and twenty clerics to prepare alterations of the liturgy and canons, and the commissioners made an elaborate series of alterations in the Book of Common Prayer. The opposition of Convocation to these alterations was so obvious, however, that they were never submitted to it. In 1879 changes with regard to ornaments and vestments were drawn up by Convocation and presented to the Queen with a draft bill, but no further action was taken thereunder. In 1904 a royal commission was appointed by Edward VII to inquire into the conduct of divine service in the Church of England and as to the ornaments and fittings of churches, and make recommendations. This commission made an elaborate report in 1906, recommending that letters of business should be issued to the Convocations to consider the preparation of a new rubric relating to ornaments, "with a view to the enactment by Parliament of such modifications in the existing law relating to the conduct of divine service and to the ornaments and fittings of churches as may tend to secure the greater elasticity which a reasonable recognition of the comprehensiveness of the Church of England, and of its present needs, seems to demand." Upon this report no action has been taken.

Indeed, a revision of the Book of Common Prayer, even if desirable,—which may well be doubted,—seems almost impossible. It can be altered only by an act of Parliament. Parliament would probably not act

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without previous action by Convocation. The differences between the different parties within the Church itself are such that it is quite improbable Convocation would agree upon any material alteration. But if it did, the alterations would still have to be passed by the Commons, the members of which are of all religious views, and some of them with no special religious views. It would then have to pass the Lords, where, in respect to alterations of the liturgy, the Lords Spiritual would probably have effective if not constructive influence.

IX

ALL the English colonies were assumed to be a part of the Diocese of London. The Bishop of that Diocese administered the affairs of the Church in the colonies by Commissaries,* who supplied to some extent the office of a bishop, although they could not administer the rite of confirmation, or ordain or depose priests or deacons. No person could be confirmed in the Anglican or Episcopal Church in America until after the consecration of Bishop Seabury in 1784. If a person desired confirmation, or if the ordination of a priest or deacon was required, it could be accomplished only by crossing the ocean to a bishop in England. This caused many of the clergy to omit that part of the baptismal service which required the sponsors to take the baptized child to the Bishop for confirmation at a suitable age.

* The first Commissary appointed in the United States was James Blair of Virginia, who was appointed in 1689, and served for fifty-three years. Hawkes's Contributions, p. 73.

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Prior to the Revolution the English Book of Common Prayer was used in the Episcopal churches in the colonies, as it was used in the English churches in England. Only one edition of it in English is known to have been published in America, and that was printed by William Bradford in 1710 under the auspices of Trinity Church, New York. Five years later a portion of the Prayer-Book, containing Morning and Evening Prayer, the Litany, Church Catechism, etc., was translated into the Mohawk language, published in New York, and known as the First Mohawk Prayer-Book. Following this there were several adaptations of portions of the Prayer-Book to devotional purposes, notably an Abridgement of the Book of Common Prayer, by Benjamin Franklin and Sir Francis Dashwood, printed in 1773; a Communion Office prepared by Samuel Seabury, Bishop of Connecticut, in 1786; a manual reproduced from the Scottish Liturgy of 1764; and the A, B, C, Church of England Catechism and Prayers, published in Philadelphia by the Academy of the Protestant Episcopal Church. The "Seabury Communion Office," so-called, was prepared from the Scottish Communion Office, being in fact almost identical with that of the Office of 1764, with certain private devotions added to it. It was prepared by Bishop Seabury in pursuance of an understanding which he had with the Scotch Bishops when he was consecrated that he would endeavour to introduce the Scottish Communion Office into the services of the Church in America.

Worship according to the Book of Common Prayer

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was very objectionable to most of the first settlers of New England. Many of the early New England ministers had been driven out of England because they were unwilling to accept the use of the Prayer-Book when Archbishop Laud sought to compel universal conformity in matters of public worship. In New York, Maryland, Virginia, and other colonies to the south, a different feeling prevailed, and as persons were punished by law in New England for worshipping according to the Book of Common Prayer, so they were punished in Virginia for worshipping in any other way. The use of that form of worship, however, had gained ground even in the northern colonies, and at the time of the Revolution there were churches worshipping according to the Book of Common Prayer in all the colonies. After the Declaration of Independence, however, it was impossible for the priests to use the prayers for the King and the Royal family with loyalty to the new government, or even with safety to themselves. Such prayers were, therefore, omitted in most churches, and the use of the Prayer-Book made to conform to the new conditions as well as might be. When the independence of the colonies was acknowledged by England it became necessary to have the Book of Common Prayer modified to suit the new order of things, and it also became necessary to have bishops chosen and consecrated for an Episcopal Church in the United States. To preserve the apostolic succession it was thought by many that these bishops should be consecrated by the English bishops, but this could not be done without an act of Parliament permitting

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such bishops to be consecrated without taking the oath of allegiance to the English Crown. The Scotch bishops, however, had no such difficulty in their way, and the Reverend Samuel Seabury, having been recommended by the clergy of Connecticut, was consecrated as bishop by three Scotch bishops in Aberdeen, November 14, 1784.

In October of the following year a convention of sixteen clergymen and twenty-six lay deputies met in Philadelphia and prepared a Book of Common Prayer to be proposed for adoption by the Episcopal Church in the United States. Hence this book was known as "The Proposed Book." The book made many important changes in the established Book of Common Prayer. It omitted the Nicene and Athanasian Creeds entirely, and also omitted from the Apostles' Creed the words "He descended into hell," etc. It contained a special form of prayer and thanksgiving to be used on the Fourth of July. This form was so framed that it could have been used but by few of the clergy without subjecting them to ridicule and censure, for most of them had opposed the Declaration of Independence and adhered to the Crown during the Revolution.

The Proposed Book was not well received, and was used in only a few places and for a short time. It was never, I think, used in New England. It was not even used as the basis of the Book of Common Prayer which was subsequently adopted by the Church in the United States. It is now very rare and only important as an incident in the history of the American Church. The Proposed Book was reprinted

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in England, and submitted to the English bishops for their examination in connection with the proceedings then on foot for the consecration of bishops in the United States. They disapproved the book because it omitted the Nicene and Athanasian Creeds, changed the Apostles' Creed, and contained a form of service to be used on the Fourth of July, and for other reasons.

In the meantime Parliament had passed an Act authorizing the English bishops to consecrate "persons being subjects or citizens of countries outside of his Majesty's dominions bishops" without their taking the oath of allegiance, and on Sunday the fourth day of February, 1787, in the chapel of Lambeth Palace, London, the Reverend William White was consecrated as Bishop of Pennsylvania, and the Reverend Samuel Provoost as Bishop of New York. Each of them had been "elected to the office of a bishop" by a convention in the state for which he was consecrated as bishop, and the certificates of their consecration expressly state this fact. The consecration was by the Archbishop of Canterbury and the Archbishop of York, the Bishops of Bath and Wells and of Peterborough assisting.

On July 28, 1789, a new convention of the Episcopal Church met at Philadelphia to endeavour to prepare a new Prayer-Book. The result of their work was a Book which was a revision of the Book of Common Prayer of 1662, and was published in 1790, to be in use from and after October 1st of that year. It was printed in Philadelphia by Hall and Sellers, and its title was "The Book of Common

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Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the Protestant Episcopal Church in the United States of America: Together with the Psalter or Psalms of David." There was also printed and bound up with it the "Tate and Brady" metrical version of the Psalms and thirty-seven hymns, which were required to be used before and after Morning and Evening Prayer, and before and after sermons at the discretion of the minister. The whole of this metrical version of the Psalms was printed with the Book of Common Prayer in its successive revisions from 1790 to 1835. From 1835 to 1871 only selections were thus printed, and in 1871 the General Convention authorized the new Hymnal; and the "selections from the Psalms of David" ceased to be printed with the Prayer-Book.

This American Book of Common Prayer had no civil sanction like the English Book, but was wholly the work of the clergy and the laity in convention. It has ever since been and is now subject to alteration to any extent by the action of both the clergy and the laity in two successive General Conventions of the Church in the United States. During the first century of its existence it has been revised seven times. These various revisions are called "Standard Prayer-Books." The Book of 1789 is the first Standard. The second Standard was made in 1793; the third in 1822; the fourth in 1832; the fifth in 1838; the sixth in 1845 and the seventh in 1871. The eighth, which is the present Standard Book, was authorized by the General Convention in October, 1892, after

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the report of a committee appointed by it in 1880, who worked upon the matter for twelve years.

No General Convention of the Church meets without some proposal to revise and improve the Book of Common Prayer. It is needless to say that no book subject to such perpetual attack and such constant, although perhaps in the main unimportant, alterations is likely to gain such a permanent hold upon the Church as a book which is practically unrevisable, like the English Book of Common Prayer. It is an interesting fact, however, that the various changes which have been made in the American Book of Common Prayer as first framed have, on the whole, caused it to conform more and more to the Prayer-Book of Edward VI. For illustration, in the Morning Prayer the final verses of the *Benedictus*, which were left out of the first American Prayer-Book, have been restored. In the Evening Prayer the *Magnificat* and the *Nunc Dimittis* have been restored and the full number of versicles placed after the Creed. In the Communion Office permission has been given to omit the Decalogue except once on Sunday, which is an approximation to the First Book of Edward VI, which did not have the Decalogue at all. The provisions which have been adopted for shortening Morning and Evening Prayer are also a partial return to these services as set forth in the First Prayer-Book.

I feel that I cannot better conclude this brief sketch of the history of the Book of Common Prayer than by quoting the words of Stanley, Dean of Westminster: "The Prayer-book as it stands is a long

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gallery of Ecclesiastical History, which, to be understood and enjoyed thoroughly, absolutely compels a knowledge of the greatest events and names of all periods of the Christian Church. To Ambrose we owe the present form of our *Te Deum*; Charlemagne breaks the silence of our Ordination prayers by the *Veni Creator Spiritus*. The Persecutions have given us one creed, and the Empire another. The name of the first great Patriarch of the Byzantine Church closes our daily service; the Litany is the bequest of the first great Patriarch of the Latin Church, amidst the terrors of the Roman pestilence. Our collects are the joint productions of the Fathers, the Popes, and the Reformers. Our Communion Service bears the traces of every fluctuation of the Reformation, through the two extremes of the reign of Edward to the conciliating policy of Elizabeth, and the reactionary zeal of the Restoration. The more comprehensive, the more free, the more impartial, is our study of any or every branch of Ecclesiastical History, the more will it be in accordance with the spirit and with the letter of the Church of England."

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